THE TRUE CATHOLICKS TENURE, OR A good Christians certainty which he ought to have of his Religion, and may have of his salvation.

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Χριστοῦ μίμησις Χριστιανῶν τελείωσις, *Naz.*

EPHES. 5. 1.
Be ye followers of me, as I am of Christ.

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To the Right Honourable,

EDWARD

Earl of *Clarendon*, Viſcount *Cornbury*, Baron of *Hindon*, Lord High Chancellour of *England*, and Chancellour of the *Univerſitie* of OXFORD.

My Lord,

YOu will pardon the boldneſs of this Dedication, from one who is unknown to your Lordſhip, when you have conſidered the conſanguinitie, or near relation of the Authour of the enſuing work to your moſt Noble perſon.

If we add to this (a forcible tie or obligation of love) his *Autonomy*, his bearing the ſame name with your Lordſhip, both

as man and Chriſtian, likewiſe his *aſsimilation* or likeneſs to your *Honour* in the high accompliſhments of *Nature* and *Grace*; he being for his ſteadie *loyalty* to his *King*, his *fidelitie* to the *Church*, and ſtupendious *ſcience* in all kinde of learning, ὁ θαυμάσιος (that I may ſay of him, what S. *Chryſoſtome* ſaith of another) a *prodigie* amongſt men, admired by the moſt, and beloved of all good Chriſtians; weighing all theſe particulars in the balance of my private thoughts, I from them drew this concluſive perſwaſion, that if my deceaſed dear Friend were now living, and to put the enſuing Treatiſe (the childe of his brain) out to nurſe, he would have ventured upon your Lordſhips patronage; who may ſtyle this

this learned work your own, and it juſtly own you for its parent, as being the *copy* of your ſoul, and *picture* of your life: what is delineated, and ſet down in it by way of *doctrine* or *precept*, your Lordſhip hath drawn out in the lines of your life by *practice*; for it contains a lively *pourtraiture* of a good *Chriſtian*, and loyal *Subject*.

A *Separatiſt* may deceive himſelf by dividing theſe two, and flatter his deluded ſoul with a perſwaſion, that though he bears not in his heart a reſpectfull love to his *Sovereign*, he may ſcale heaven upon the ladder of a bare title, or with the outward badge of an empty name, in that he is called *Chriſtian*, and challengeth *Chriſt* as his with his daring tongue: Let ſuch αὐτοπάται, or φρεναπάται

ſelf-deceivers, peruſe without partiality or prejudice the following *Treatiſe*, and they will learn a better leſſon; it will inform them of this truth, that *loyaltie* and *Chriſtianitie* like that *Eros* and *Anteros* in the Fable, are ſo twiſted and linked together, that as one cannot live or be without the other, ſo, he that is falſe to his *King* cannot be true to *Chriſt* our Saviour, who in his *word* enjoyns us to be good *Subjects* in obeying our *Kings* juſt commands, whom God hath ſet over us, as he requires of us to act the parts of good *Chriſtians*, which is to imitate him in *humilitie* and *charitie*, in *ſobrietie* and *meekneſs*, in *pietie* and *Patience*, in *love* and *obedience*, in *brotherly kindneſs* to all,

even

even to thoſe that are under us.

That this holy frame of ſpirit may be wrought in the hearts of all his Majeſties Subjects, as it is in your Lordſhips, it is, and ever ſhall be the hearty prayer of

Your Lordſhips

moſt humble Servant

R. Boreman.

To the Christian Reader.

GReat is the impietie, yet greater (if possible) is the inconstancy of this our age; God justly delivering us over to inconstancy, because we have delivered our selves over to impietie. The whole book of God tells us but of one Ahab *that* sold himself to work wickedness; *but our own sad experience, if not our guilty Consciences, must needs tell us of many thousands that are now riding Post to that market.* [They chose new gods, then was war in the gates, *Judg.*5. 8.] *expresseth the least part of our present sin and future punishment, for we are* daily choosing new gods *to increase our sin, and there are daily* new wars *raging amongst us, nay within us to increase our punishment; wars not onely* in our gates *to waste our estates, but also in our* hearts *to waste our Consciences: we have been a long time forsaking our God, and now we are labouring to forsake our selves; we would not when we might, follow the dictates of* Religion; *and now, we cannot if we would, follow the dictates*

states of Reason, *or the directions of common sense*; *we were at first* perverse, *and would not know* Gods minde, *we are now become* stupid, *and do not know our own*; *of this* fancie *to day, of another to morrow, and as it was in* Jobs *messengers*, The last *is the* worst; *or as it is in the outragious billows of the tempestuous waves, the first do* toss *and* shake, *but the last do* drown *and* sink *us*: *and all is from* fancy *in stead of* certainty *in matters of Religion*; *I say from* fancy, *for the humour that is now most predominant settles not deep enough to be called* perswasion, *stays not long enough to be called a* resolution. *Good Lord! is this to be* Reformed Christians? not to be *firm*, not to be *real Christians*! *for they alone are the* Real Christians (*all others are merely* fantastical) who sanctifie the Lord God in their hearts, and are ready always to give an answer to every man that asketh them a reason of the hope that is in them, with meekness and fear, 1 S. *Pet.* 3.15. *There is not one word in all this text but drives at the certainty of Religion*;

1. *It must be fixed in the* heart, *not flaunting in the* head;

2. *It must* sanctifie the Lord God, *who*

as

as Lord *changeth not, and as* God *loves not those who are given to change, especially for the worse.*

3 *It must put us in a* readiness to give an answer to every man that shall ask a reason of the hope that is in us; *which cannot be effected without great* judgement *and* deliberation *in the* choice *of our Religion, and greater* constancy *and* resolution *in the* practice *of it; for we must not onely answer* every man that shall ask us, *but also answer* by giving a reason of our hope, *that is, we must answer by* convincing *him that asks us, if he gainsay our hope, or at least by* confirming *our selves against all his gainsayings: for in vain do we talk of an hope of salvation that is in us, from the belief and practise of our Religion, if our Religion be so* unsettled *as to be* shaken *by the* storm *of a* persecution, *or so* uncertain *as to be* blown away *by the* breath *of an* argument; *the hope of salvation which we have (or may have) from the true Religion, is a hope* so fixed *as to make us* withstand persecutours, *much more to* withstand sophisters: *for though it fills us with* meekness *in regard of our own infirmities, and with* fear *in regard of our own impieties, yet it fills*

us

us with courage *in regard of Gods goodneſs, who hath promiſed ſalvation to thoſe that ſanctifie him in their hearts by good reſolutions, and in their mouthes by good profeſſions, and in their lives by a good converſation, and it fills them with* conſtancy *in regard of Gods truth and faithfulneſs, who cannot but perform his promiſe.*

This is the Tenure of a true Catholick, *he holds both his* Religion *and* Salvation upon *certainty, not upon conjecture; his Religion he holds upon the certainty of* Gods moſt holy word, *for nothing elſe can furniſh his mouth with a ſatisfactory anſwer to ſilence, much leſs with a ſufficient reaſon to convince his adverſary; and his* Salvation *he holds upon the certainty of* Gods moſt faithfull promiſe, *for nothing elſe can furniſh his heart with comfort, or eſtabliſh it with courage to ſatisfie and content himſelf: and agreeable to this (as far as concerns the certainty of Religion, upon which alone is founded the certainty of ſalvation) is* Vincentius Lirinenſis *his deſcription of a true Catholick*; Ille verus & germanus Catholicus, eſt qui divinæ Religioni & Catholicæ fidei nihil præponit; non hominis cujuſquam Autoritatem, non Amorem,

non

non Ingenium, non Philosophiam, non Eloquentiam, sed hæc cuncta despiciens, & in fide stans & permanens, amplectitur quicquid universaliter Antiquitas Ecclesiam Catholicam tenuisse cognoverit. "*He* "*is a true and genuine Catholick, who pre-*"*fers nothing above divine Religion, and* "*the Catholick faith; not the Authority of* "*any man, not Love, not Wit, not Philoso-*"*phy, not Eloquence, but despising all these,* "*and standing fast in the faith, doth em-*"*brace whatever he knows was universally* "*and anciently held by the Catholick Church.* *From this description it is easie to gather, who are the true Catholicks* (*viz.*) *those Christians,*

First, Who in their Religion prefer causes *above* persons, *who pretend not to* infallible Doctours, *but make sure of an* infallible doctrine: *who look after* Gods, *not mans Authority as the foundation of their faith;* (*for else they cannot stand so fast in it, as to despise the Authority, Love, Wit, Philosophy, Eloquence of man in comparison of the Oracles of God*)

Secondly, Who in their communion, prefer persons *above themselves, that is,* Gods Trustees *above their own* humours, *regard*

not

not any novelty or singularity, but make much of antiquity and universality; or in a word, those who are immoveable in the Catholick Truth, that they may persist in the true Christian Religion; and who are obedient to the Catholick Church, that they may persist in the true Christian communion.

Accordingly, my business in this Treatise *shall be to shew,*

First, The certainty of Religion *in its* substance; *that notwithstanding all our present* impieties *on all hands, men may know when they have the true Christian* Religion;

Secondly; The certainty of Religion *in* its exercise, *that notwithstanding all our present* inconstancies, *men may know when they have the true Christian* Communion; *and when this* Certainty *of Religion both in its* substance *and* exercise *is compassed and atchieved, which is the* work, *then the certainty of salvation will be an undeniable consequent, which is the* reward *of good Christians.*

But till I come to my preaching, *I think it needfull to give my self to* praying, *for though we may get the* knowledge *of Religion*

gion by preaching, *yet we cannot get the* certainty, *much less, the* comfort *of that* knowledge *but by* praying: *so ill a course have those Divines taken of late to make this people gain the* certainty *of their Religion, who have turned all* praying *into* preaching; *for he that prays* what the congregation knows not, *doth rather* preach, *then* pray *as to his congregation, for they can onely* hear: s judges, *they cannot* joyn as Communicants *in his prayer; well, he may teach them to pray* after him, *but he cannot cause them to pray* with him; *for though they may* wish, *yet they cannot* pray *but* in the assurance of faith; *and they cannot have the* assurance of faith *upon* uncertainty, *and there is nothing but* uncertainty *in* ignorance, *the ignorance* of intention, disposition, *and an* erring direction *of him that prays, and the ignorance not onely of the* substance *and* nature, *but also of the* scope *and* drifts *of his prayer; If any* faith *can be exercised here, it must needs be wholly* implicite, *such a faith as we justly blame in the* Papists, *and therefore most unjustly force upon* Protestants; *a faith that hath no particular evidence of what it is to do, and therefore can have no particular assurance of what it doth.*

But whilest I have fallen upon others prayers, I have almost forgot mine own.

God of his infinite mercy look upon us, once more shew us the light of his countenance, that we seeing our new building is upon the sand, (*which is never the surer for being cemented with bloud*) may return again unto the Rock our Saviour Christ, the onely foundation of our souls (*that is the onely way to make atonement for our* impieties) and finding the want of the Master builders, or most artificial workmen, may return also to his Church, which also is built on that foundation (*for that is the best if not the onely way to get a remedy for our* uncertainties) that so coming to the infallible certainty of our Religion both in its substance, and in its exercise, we may also come to the most comfortable certainty of our salvation, and from the certainty pass to the enjoyment, from the assurance pass to the inheritance thereof; through the Authour and Finisher both of our Religion, and of our salvation, our blessed Lord and Saviour Jesus Christ.

This being the main scope of this small treatise,

treatise, *ought to be the fervent prayer of its Authour, who knoweth this lesson is not to be learned by recommending his book to you, but by recommending your souls to God; for 'tis not all the* preaching *in the world (though the whole world should turn preachers not onely with swords in their hands, but also with Authority in their mouthes, and with grace in their hearts) I say it is not all the* preaching *in the world can bring you to this saving knowledge of Christ and of your self, but onely* praying: *and since you will not abide* your Church *to pray, you may be the better contented to let his reviled Ministers continue and increase their prayers for you, because you have the greater need, though the lesser ability and power to pray truly and heartily for your self; as either praying without Christs intercession, or praying against his word; but sure praying without* Christs Communion, *because praying without,* if not against his Church. *'Tis hard to be a wilfull* Separatist *from your Church, and not to be thus peccant in your prayers: but you are all for* preaching Christ, *whilest I am rather for* praying him, *that is, for such* sound and set prayers, *as by their*

matter *assure me of his intercession, and by their* form *assure me of his* communion; *and I am sure that with* Mary, I have chosen the better part, *though with* Martha *you do make the* greater noise; *for Christ learned by* preaching (*if at all so to be learned*) *onely fills the head, and oftimes unsettles the brain; but Christ learned by* praying *fills the heart, and never fails to establish it; he that is come to this establishment is the onely true Christian*, for he is sure that he doth God good service, *and leaves it to others onely* to think *that they do so; he that hath but a* putâram *for the ground of his doings, can have but a* non-putâram *for the Apology of his misdoings: If a man do but* onely think *that he is* in the right, *he can onely say for himself*, I did not think I was in the wrong, *and that* in ordinary matters *is the apology of them that* want *wit, but in* matters of Religion *it is the apology of them that* want common honesty; *for what is* imprudence *in regard of the world, is* impiety *in regard of* God; *there it is* unwise *to be under an uncertainty or mistake, but here it is* unconscionable; *there it is* insipiency, *but here it is* irreligion. *For what shall we say? Are those taxed by our*

Blessed

Blessed Saviour for want of discretion, or rather for want of Conscience, who by killing Gods servants think they do God service? (S. *John* 16.12.) *Since therefore it may be so dangerous onely to* think *we do God service, let us in the first place make sure of it, especially then when we more particularly profess to serve him: for if indeed and in truth we do him true and laudable service, we shall have the* comfort *of his servants here, the* joy *of his* salvation; *& the* reward *of his servants hereafter, the* enjoyment *of his* kingdom; *this is that which he desires to* preach *to you, but much more to* pray *for you, who is*

Your Brother and Servant in

our Common Saviour,

EDVV. HYDE.

The Contents of the ſeveral Chapters in the Enſuing Treatiſe.

CHAP. I. *The aſſurance of our Religion in the* order of Nature, *is before the aſſurance of our ſalvation; and that the Apoſtles endeavour was to beget in all Chriſtians the aſſurance of Religion againſt* Heatheniſme, Judaiſme, mixture of Judaiſme, *and* depravation of Chriſtianity; *What we want of Religion we want of ſalvation; The neglect of Religion ends in Irreligion.*

CHAP. II. *The* Certainty *of Religion may be without the* Aſſurance *of it, by reaſon of our* Profaneneſs, Hypocriſie *and* Perverſneſs, *though ſcarce by reaſon of our*

our Ignorance; *And that perverſneſs is the way to the worſt kinde of* Irreligion, *or* Atheiſme.

CHAP. III. *Of the* Subſtance *and the* Exerciſe *of Religion, & the diffference between them in regard of the* Authority, Certainty *and* Immutability.

CHAP. IV. *That though the* Subſtance *and the* Exerciſe *of Religion be different in themſelves, yet they ought not to be accounted ſo now in our Profeſsion, & much leſs made ſo in our Practice; for that whoſoever is not ſure of the* Exerciſe *of his Religion, will not much regard the certainty that is in the* Subſtance *of it.*

CHAP. V. *The Aſſurance we have of the* Subſtance *of Religion, in that it is* ſpiritual *and reſembles God the Authour of it, in his incommunicable properties of* Simplicity *and*

and Infinity; *as also in his* Immutability *and* Eternity, *which are the two consectaries of* Infinity; *and also in his* Omnipotency, Allsufficiencie *and* Omniſciencie, *which are the three consectaries of* Eternity.

CHAP. VI. *The Assurance that we have of the* Substance *of Religion, in that it resembles God in his* communicable properties, *as* Truth, Goodneſs, Purity *and* Liberty.

CHAP. VII. *The Assurance we have of Religion, for that it resembles God in his Attributes of* Justice, Grace *and* Mercy.

CHAP. VIII. *The Assurance we have of Religion in that it makes us* reverence *and* fear *God, ascribing the honour due unto his name: and of the ten* proper names *of God collected by* S. Hierome.

Chap. I.

The certainty of our Religion not to be gotten by Speculation, but by Practice.

That the Apostles endeavoured to beget in all Christians a certainty of the Christian Religion against Heathenisme, Judaisme, mixture of Judaisme, and depravation of Christianity. What we want of Religion, we want of Salvation. The neglect of Religion, ends in Irreligion.

THe *certainty* of salvation in the judgement of those who most earnestly contend for it (even with more earnestnes then discretion) may be desired, but cannot be attained without the *certainty* of Election; and the chief proof of our Election, is from our perseverance in Religion: Thus the Apostle proves that *God had not cast off his people whom he did foreknow*, from this Answer of his to *Eliah*, *I have reserved to my*

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ſelf ſeven thouſand men which have not bowed the knee to the image of Baal, that is to ſay, who have not been guilty of Apoſtacie in this general defection of the Jews, of which thou complaineſt, but do ſtill perſiſt and perſevere in the true Religion: If God would have his prophets know he had Elected the Iſraelites, becauſe they had not fallen from his worſhip, ſhall we think we can be otherwiſe aſſured of our Election then by making ſure of our Religion? Therefore whoſoever hath bowed the knee unto *Baal,* cannot rightly conclude that God hath Elected him, but rather that God will caſt him away, becauſe he hath firſt caſt God away: And will ye know what is this *Baal,* let *Beza* tell ye, *Baal Patronum ſignificat, vel eum in cujus aliquis eſt* "*poteſtate, Baal* ſignifieth a Lord and Maſter "that hath power over any man; ſo then a Religion that pleaſeth my Maſter on earth, but not my Father in Heaven, is a bowing unto *Baal.* He that will be Gods ſervant muſt acknowledge no other Maſter but onely God, both for the *Rule* and the *Practice* of his Godlineſs and this man alone will be ſure not to fall away from Gods ſervice: wherefore the beſt aſſurance we can have

have that God will not forſake us, is, that we do not forſake him; for none can be aſſured of his goodneſs, but they that continue in it, his own Spirit thus atteſting, *But towards thee goodneſs, if thou continue in his goodneſs, otherwiſe thou alſo ſhalt be cut off*, *Rom.* 11.22. For *Religion* is as the way, *ſalvation* is as the journeys end, and a man muſt firſt make ſure of his way, before he can make ſure of his journeys end; *I am the way, the truth, & the life*, ſaith our bleſſed Saviour, (*S. Joh.* 14. 6.) And he gives this reaſon of that ſaying, *No man cometh to the Father but by me*: As Chriſt is the way to his Father, ſo the true Religion is the way to Chriſt; we muſt all firſt come to Chriſt before we can come to God, and we cannot come to Chriſt, but by the true Chriſtian Religion, for though Religion in general is a knitting of the ſoul to God, yet the Chriſtian Religion (which we muſt look to be ſaved by) is a knitting of the ſoul unto God in and through our Saviour Chriſt.

For ſince the great diſtance made betwixt God and man by ſin, we cannot poſſibly be re-united unto him but by a *Mediatour*; therefore the Apoſtle ſets this down as the ground of our Religion, *There is one God,*

and one Mediatour between God and man, the man Christ Jesus, 1*Tim.* 2. 5. To allow of more Mediatours then of this one, whether Mediatours of *Intercession* or of *Redemption* (if the distinction were it self allowable) we dare not, because the word allows but of one; we need not, because that one is all-sufficient in himself without more company, and because he is all-sufficient in himself he cannot, he will not admit of any other companion. And sure we are that no other *Mediatour* but he that hath united God to man, is able to unite man to God; and therefore no other *Mediatour* but onely he, can be intrinsecally necessary to Religion, whose work it is to unite man to God; and if no other be intrinsecally necessary we must look upon all others as meerly additional, that is to say, as mediatours of mans not of Gods making; for so saith the Apostle, *There is one God and one Mediatour between God and man:* It is the property of Religion to unite created spirits to this one God, and so the good Angels may be said to be religious who are united to God, though they were never separated from him; but it is the property of our *Christian* Religion so to unite our spirits to this one God, as to beleeve

leeve and confeſs this one *Mediatour* between God and man, the onely authour of our union, becauſe our ſins had indeed made an actual ſeparation betwixt us and our God.

This *Mediatour* took our nature upon him, that he might take our ſin upon him; and he took our ſin upon him that he might diſcharge us who were *beleeving* ſinners from the guilt of ſin by imputative righteouſneſs in our juſtification, and deliver us who were *repenting* ſinners (for we cannot be true beleevers, unleſs we be true penitents) from the dominion of ſin by inherent righteouſneſs in our ſanctification: ſo that the onely way for us to make ſure of our ſalvation is to make ſure of our Religion; and the onely way to make ſure of our Religion is to make ſure of Chriſt; and the onely way to make ſure of Chriſt is to make ſure of a Chriſtian converſation: For as *Antioch* was in after ages called Θεόπολις, the city of God, becauſe therein men were firſt called *Chriſtians*; and was accounted one of the Patriarchal Sees, Θρόνε ἠξιώθη Ἀρχοντικὸς (as ſaith *Theophylact*) not becauſe it had been the ſeat of S. *Peter*, but becauſe it had been the ſeat of Chriſt, wherein he firſt was as it were enthronized and eſtabliſhed in

his kingdom (*For the Disciples were called Christians first in Antioch, Act.* 11.26.) so is it with thy soul nothing but the profession and exercise of Christianity, can make it the City of God, the Spouse of Christ, or the Temple of the Holy Ghost. Do as *Cornelius* did (*Act.* 10. 2.) Be devout and charitable, give much alms to the people, and pray to God alway, be continually exercising thy Charity, and thy Piety (two such virtues, as this age may be afraid to name, because 'tis not ashamed to banish) And thy memorial shall be with God, thy comfort with thy self, and thy communication with an Angel: But because in many things we offend all, and they in most who do least acknowledge their offences in any thing, therefore Divines commonly reduce all Christian conversation to these two heads of *Faith* and *Repentance*; a lively *Faith* in our Saviours righteousness, and a hearty *Repentance* because of our own unrighteousness.

Faith and Repentance are called *Foundations, Heb.* 6. 1. Surely because they bring us to him, who is the onely *foundation* both of our Religion and our souls, our blessed Saviour, into whose life we are engaffed by Faith,

Faith, and into whose death we are inserted by Repentance; for we must be *planted together in the likeness of his death, no less then in the likeness of his Resurrection, Rom.* 6. 5. *Coalitio cum Christo & in vitâ, & in morte nunquam possit divelli*, saith *Beza. Our Union with Christ is no less in regard of his death then of his life*; wherefore he that is truly in Christ is in him, to his *death* by *repentance*, as well as to his *life* by *Faith*; for there is no being ingraffed into Christ, without being planted into his death, as well as into his life: Thus Faith and Repentance are foundations, and yet the Apostles words remain undoubtedly true, *other foundation can no man lay, then that is layed; which is Jesus Christ*, 1 *Cor.* 2. 11. *Other foundation* then Christ can no man lay, no nor angel neither, nay if either seek to lay any other, *Let him be accursed*, Gal. 1. 8. *Other foundation can no man lay*, therefore must every man lay himself, his soul upon this foundation; which that he may do, *he must have repentance from dead works, and faith towards God*; he must first repent, that is, he must see and confess all his own works to be dead works, and himself also to be a dead man, *dead in trespasses and sins*,

Eph. 2. 1. his own conſcience being the witneſs, and Gods law the judge; and yet this is but one part of true *repentance*, the other is ſtill behinde, he muſt alſo renounce his works, and he muſt forſake himſelf, becauſe both are dead, that is the ſecond part of *repentance*.

And when this *foundation* of *repentance* is well laid, then next comes *faith*, which follows repentance in mans going to God, though it be before it in his knowing him. *Fides ſequitur pœnitentiam quantum ad tendentiam, licèt antecedat quantum ad cognitionem*, ſaith *Bonaventure*. *Faith follows repentance in the motion, though ſhe go before it in the inſtruction or direction of the ſoul.* For when once we ſee our works all dead, and our ſelves under the power and dominion of death, what can we do but fall into deſpair, and conſequently into perdition, unleſs we fix the eye of our ſoul upon the eternal Son of God, made man for our redemption, *looking unto Jeſus the authour and finiſher of our faith*, *Heb.* 12. 2. and as looking unto him, ſo alſo reſting in him, and relying on him; for if we do not ſo, we ſhew that we have a falſe opinion concerning our Saviour Chriſt, as if he had not *come into the world*

to

to save sinners, as is averred, 1 *Tim.* 1. 15. and what is false in the understanding must needs be sinfull in the affection, which is the demonstration by which *Aquinas* proves desperation to be a most grievous sin, *Quia est falsa opinio de Deo, & quod est falsum in intellectu, est malum in appetitu. Because it is a false opinion of God, and what is errour in the understanding is sin in the will.*

Thus is Christ the onely *foundation* of our Religion; and *faith* and *repentance* (and in them other virtues) are called *foundations* becaus they joyn the soul to him, which cannot be properly said of any man whatsoever, nor of all the congregations of men in the world, not of S. *Peter* himself, and much less of his successours, and if it be said, cannot be justified by any good Logick, or good Divinity, much less by that distinction of *Fundamentum primarium* and *secundarium*, of a *primary* and a *secondary foundation*, which distinguisheth a numerical identity from it self, with too much subtilty and too little truth, calling that a *secondary foundation* which is indeed a piece of the building; and therefore they that teach, *Post Christum fundamentum est Petrus, & nisi per Petrum non pervenitur ad Christum*,

Christum, (*Bellarm. in præfat. in libros de summo Pontifice*) do mistake a pillar for the foundation: to be a pillar in Gods house is a more glorious title then is given to any angel, and carries with it a burden too heavy for any man, who hath not the extraordinary assistance of the Spirit of God; and therefore the Holy Ghost thinks it enough to call S. *Peter* a pillar, leaves it for Christ alone to be the foundation; *James*, *Cephas*, (that is *Peter*) and *John who seemed to be pillars*, *Gal.* 2. 9. *Cephas* was a pillar, and *James* and *John* were no less pillars then *Cephas* or *Peter*, and consequently their successours no less pillars then his successours, but neither of them was a foundaton properly so called; *vide Field, pag.* 478, 479. that is too high an attribute for any man, since he cannot work upon the soul by his own power, and virtue to unite that immediately unto Christ; for he is the onely *foundation* that sustains the whole building; and *faith* and *repentance* are called *foundations* by S. Paul, onely as settling and establishing us in Christ, which is not possible for any man or angel to do, who can work onely instrumentally towards these, by instructing the understanding, and exciting the will, but

but cannot do the work of them, and therefore cannot so much as reductively, or instrumentally be called *foundations*. And this is agreeable with *Bonaventure's* distinction, *(in lib.4. sent. dist. 22.qu.1.) Fundamentum dicitur dupliciter; uno modo, locus in quo ædificium stabilitur; alio modo, dicitur fundamentum illud, secundùm quod res locatur in suo sustentaculo. A thing may be called a foundation in two respects, either that it self sustains the building,* & so Christ is the onely foundation, *or that it causeth us to be sustained by the foundation,* and that is done three ways, *either* by removing the impediments that keep us from it, *or* by placing and settling us on it, *or* by confirming and strengthening us in it.

In the first consideration, *Repentance* is a foundation, because it removes away our sins that keep us from Christ; in the second consideration *Faith* is a foundation, because it placeth & fixeth our souls on Christ, that is to say, *A faith working by love*, whence the Apostle saith, *That we are rooted and grounded in Christ through love* (as well as through faith) *Eph.* 3. 17. for a faith that is without love is a faith of devils, which will not invite Christ to come to us, much less

leſs to dwell with us, and leaſt of all to dwell in us: The *Solifidian* as he will have his faith to dwell without love, ſo he muſt be contented himſelf to dwell without Chriſt. And laſtly, in the third conſideration, the Word and ſacraments may be called foundations becauſe they are the means to confirm and ſtrengthen us in Chriſt:

All theſe may in ſeveral reſpects be called *Foundations*; for all theſe have an immediate influence upon the ſoul of man by reaſon of the grace which accompanies them, which influence no man poſſibly can have, and therefore no man juſtly can claim: But all theſe which are called *Foundations* have (as I ſaid) an immediate influence upon our ſouls, to make us riſe with Chriſt (our Foundation) and *ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God, Col.* 3. 1, 2. for as all the material building tendeth downwards, becauſe the foundation is below, ſo all the ſpiritual building tendeth upwards (ſaith the ſame Seraphical Doctour) becauſe the Foundation thereof is above, even *on the right hand of the Majeſty on high, Heb.* 1. 3. Wherefore we have need of a ſtrong repentance, to raiſe us up from earth that we may deteſt, and forſake

our

our own unrighteouſneſs, and we have need of a ſtrong faith to raiſe us up to heaven, that we may lay hold on our Saviours righteouſneſs, not onely in our *confidences*, but alſo in our *conſciences*; not onely in our *applications*, but alſo in our *affections*; not onely by our *perſuaſion*, but alſo by our *imitation*:

A thing that is eaſily *ſaid*, but not ſo eaſily *done*; for he that will make ſure of a true *faith* muſt make ſure of beleeving (at leaſt in the preparation of his minde) all the truths that God hath revealed, as well as all the mercies that God hath promiſed, or Chriſt hath purchaſed: And he that will make ſure of a true *repentance* muſt make ſure of bewailing (at leaſt in the preparation of his minde and the deſire of his ſoul) all thoſe ſins which he hath committed; and of ſo bewailing the ſins he hath committed, as not wilfully to commit the ſins he hath bewailed: he that hath made ſure of this *faith*, and of this *repentance*, hath taken the right way to make ſure of his *religion*, to ſerve God not out of cuſtom, but out of conſcience; not of hypocriſie, but out of integrity; not onely in the communion of men, but alſo in the communion of ſaints; and this

this man alone can come to make sure of his salvation. We take now a contrary course, every man makes sure of his salvation, but no man makes sure of his Religion; is not *Christ Jesus the same yesterday, and to day, and for ever?* as it is said, *Heb.* 13.8. how is it then that we are not the same Christians yesterday, and to day, and for ever? and yet we talk of nothing more then of going to Christ, whiles we do nothing less then draw neer him. Had we looked after Christ in Christs own Church, we should certainly have found him; and had we once found him, we should not so willingly have left him: Had we seen Christ in the exercise of our Christian Religion, we would certainly have communicated with him; and had we once communicated with him, we would not for the advantages or disadvantages of this world, have so easily forsaken his communion.

It is to be feared, that either we professed our Christianity as hypocrites, and so were not sure of our Religion; or that we are fallen from our profession as apostates, and cannot make sure of our salvation. I speak this out of the love of truth, and their souls who are my brethren, and therefore hope

hope it will offend none that either love the truth or the brotherhood, and must not be affrighted if it do offend many of those that manifestly oppose the truth, and immortally injure their brethren, by turning them out of the road of salvation, to look after some new by-paths, no less doubtfull then perilous; for if St. *Paul* did wish himself *accursed from Christ, for his brethren, his kinsmen according to the flesh*, Rom. 9. 3. then none that takes upon him St. *Pauls* calling, but is bound to have so much of St. *Pauls* zeal, as to think the salvation of souls his greatest blessing, and to make it his chiefest aim; and he that doth the one, will certainly do the other, and consequently not regard the causless displeasure of many, if he may take the right course to save but one; and without doubt this doctrine doth immediately tend to the salvation of all, which adviseth men to take heed of hypocrisie in professing Religion, and of apostacy in renouncing it, or of schisme in receding from it; for schisme is a particular apostacy, even as a apostacy is a general schisme: For the onely way to be assured of our future communion with God in happiness, is to be assured of our present communion

munion with God in holineſs; and we cannot be aſſured of communion with the Father of lights, unleſs we walk as children of the light. It is in effect St. *Johns* argumentation, 1 *Epiſt. c.* 1. *v.* 5, 6, 7. *He that ſaith he hath communion with God, muſt walk in the light*; But, all we that profeſs our ſelves Chriſtians, do ſay we have communion with God, in and by our Saviour Chriſt, Therefore, we muſt all walk in the light. We that do profeſs our ſelves Chriſtians, as we do ſay that we have communion or fellowſhip one with another; ſo we do much more ſay that we have communion with God, (not inviting men to our civil, but to our Chriſtian communion) and unleſs we make good that ſaying, we cannot make good our own Chriſtian profeſſion; for he that hath communion with Chriſt, hath communion with the Son of God, and *he that hath the Son hath the Father alſo.* 1 Joh. 2. 23. *Whoſoever denieth the Son, the ſame hath not the Father,* (therefore *Turks* and *Infidels*, and *Antitrinitarians*, do not worſhip the ſame God with us Orthodox Chriſtians) but *he that acknowledgeth the Son, hath the Father alſo*, (therefore Orthodox Chriſtians in having Chriſt, are ſure they have communion

munion with God. For although these latter words, *He that acknowledgeth the Son, hath the Father also*, be not in the Greek originals, either of Greek or Latine Church, (for which cause they are by our Interpreters inserted in different characters from the text, who did not desire to follow *Beza*, where *Beza* did not follow the Church) yet they are in the Vulgar Latine, and are owned by *Clemens* of *Alexandria*, in his comment upon this Epistle, (as it is recorded in *Bibliothecâ Patrum*) and also by the *Syrus Interpres*; and indeed are in effect owned by the Spirit of God himself, for that they are virtually included in the former words, by the rule of Contrariety or Opposition: for by the same reason that whosoever denieth the Son hath not the Father, it is most undoubtedly true, that whosoever confesseth the Son hath the Father: therefore, all our labour must be that we may have the Son; for in having him we are sure to have the Father. And this is the grand doctrine of all the New Testament, this is the main Gospel-truth that the Apostles maintained against all sorts of gainsayers in their time, and they have left us their writings, that we should also maintain it un-

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to the worlds end, *That the Christian Religion is the only way to eternal salvation.*

This their doctrine was strongly opposed in their days by four sorts of men. 1. By the *Gentiles* not yet converted, for they still maintained their heatheniſme. 2. By the *Jews* not yet converted, for they still maintained their Judaiſme. 3. By the *Jews* not fully converted, for they still maintained a mixture of Judaiſme with Christianity; they mingled together the Jewiſh and the Christian Religion. 4. By the *Christians* converted, but withal partly perverted; for they brought in untrue profeſſions, and ungodly practiſes into their Christianity; they corrupted and depraved the Christian Religion, and the Apoſtles were accordingly very carefull, as to confute theſe hereſies, ſo alſo to confirm and eſtabliſh the contrary truth; whence it is, that all their writings are wholly taken up, either in thoſe confutations, or in this confirmation: For though the truth it ſelf is but one, yet the controverſies concerning it were no leſs then four; and the Apoſtles thought it neceſſary not only to eſtabliſh the truth in it ſelf, that it might appear truth, but alſo to eſtabliſh it in our hearts, that it might appear

pear truth to us, that is, truth without controverſie, not only *a myſtery of Godlineſs*, but alſo a manifeſt and confeſſed myſtery, 1. *Tim.* 3. 16. Wherefore it will not be amiſs for us to ſee the ſtate of the ſeveral Controverſies, that ſo we may the more clearly ſee, the more firmly embrace, the more conſtantly profeſs the truth.

The ſtate of the *firſt* Controverſie (which the Apoſtles had with the Gentiles,) conſiſted of theſe two queſtions. Firſt, whether there were a life everlaſting to be looked for after this life? Secondly, whether that life everlaſting were to be obtained by continuing in the idolatry of the heathen, or by turning to the Religion of the Chriſtians? And in both theſe queſtions, the truth of the Chriſtian Religion is declared, or rather demonſtrated againſt the heatheniſh ſuperſtition, out of the principles of natural reaſon; and that truth ſumm'd up by St. *Paul*, 1 *Theſ.* 1. 9, 10. *How ye turned to God from idols, to ſerve the living and true God, and to wait for his Son from heaven, whom he raiſed from the dead, even Jeſus, which delivered us from the wrath to come.* There is a reſurrection from the dead, therefore the ſoul dies not with the body, but lives eternally;

and this eternal life is not to be gotten by serving Idols, but by serving the living and true God; and there is no serving him, but by waiting for his Son from heaven: Thus was the Christian Religion justified against Heathenisme, which afforded the *first* Controversie.

The state of the *second* Controversie which the *Apostles* had with the *Jews* not converted, consisted but of this one Question, Whether eternal life and salvation was to be obtained by the Jewish or by the Christian Religion? And we finde the Apostles still proving out of the Old Testament (the Ground of the Jews Religion, and so acknowledged by themselves without the least doubt or contradiction) *that salvation was not to be had by Moses, but by Christ*; so S. *Peter* in his several Sermons, *Acts* 2. and 3. and 4. *Christus Messias*, that Christ was the Messias, the Saviour of the world, is the subject of them all. This he proves, *Acts* 2. for that he had given the holy Ghost, and was risen from the dead; and both his proofs are out of the Old Testament, which they acknowledged the rule of their Religion; one out of the Prophet *Ioel*, the other out of the Prophet *David*.

vid. The ſame Doctrine he proves again, *Act.* 3. by a miracle, reſtoring a lame man to his feet, in the name of Jeſus Chriſt; but becauſe the Jews were ſo wedded to *Moſes*, that no miracle was like to divorce them from his doctrine, but ſuch as himſelf allowed, therefore S. *Peter* doth likewiſe alledge *Moſes* his own teſtimony, *v.* 22. *For Moſes truly ſaid unto the fathers, A prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me; him ſhall ye hear in all things whatſoever he ſhall ſay unto you. And it ſhall come to paſs, that every ſoul which will not hear that prophet, ſhall be deſtroyed from among the people. Yea, and all the prophets from Samuel, and thoſe that follow after, as many as have ſpoken have likewiſe foretold of theſe dayes.* As if he had ſaid, I teach you no new doctrine concerning the Meſſias, but ſuch as *Moſes*, and all the Prophets have taught you before; *Moſes* himſelf bid you hearken to him no longer, then till God ſh ould raiſe up that new Prophet unto you in his ſtead, and I hope you will hearken to *Moſes*, if you will not hearken to me; here is a miracle done in the name *of Jeſus of Nazareth*, which ſhews he came from God, here is the teſtimony of your

own *Moſes*, that he ſhould come, and that you ſhould hearken unto him: you muſt deny your own ſenſes if you deny the miracle; you muſt deny your own faith which you ſo zealouſly profeſs, if you deny *Moſes*; ſo that you cannot deny Chriſt Jeſus to be the Meſſias, if you will but ſtick to your own ſenſes, and to your own Faith.

And this manner of arguing was very neceſſary, to convince the *Jews* who were wholly addicted and devoted unto *Moſes*, and therefore not to be drawn from him to Chriſt, but by the cords of his own teſtimony. For we ſee S. *John* 9.29,30. That the Phariſees excommunicated the blinde man for alledging a ſingle miracle to advance the authority of Chriſt; they pleade for *Moſes*, v.29. *We know that God ſpake unto Moſes*; and againſt Chriſt, *As for this fellow we know not whence he is:* the blinde man anſwers their plea for *Moſes*, in anſwering their plea againſt Chriſt, *verſ.* 30. *Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.* and again, *verſ.* 32. *Since the world began it was not heard, that any man opened the eyes of one that was born blinde*; If this

this man were not of God he could do nothing: As if he had ſaid, you prove that *Moſes* was from God by the miracles he wrought; and I ſay, here is a greater Miracle then any of his working; therefore I am as ſure of Gods ſpeaking to this man, and being with him, as you can be that God ſpake to *Moſes*, and was with him: yet we ſee that this miracle being alledged without *Moſes* did not convert them, and that makes S. *Peter* here alledge *Moſes* himſelf for their converſion; and the allegation is ſo clear, that no eye, but may ſee it, ſo undeniable, that no mouth, but muſt confeſs it, nor can any Jew now beleeve *Moſes* againſt Chriſt, but he muſt firſt beleeve *Moſes* againſt himſelf.

The like doctrine is again preached by the ſame Apoſtle in his next Sermon, *Act.* 4.10,11,12. where he confidently avoucheth the lame man to have been healed by the name of Jeſus, and that by the ſame Jeſus onely they muſt expect to be eternally ſaved, and this he proves unto them by the teſtimony of the prophet *David*. The like is alſo the doctrine of S. *Stephen*'s Sermon, *Act.*7. the ſum whereof is briefly this, that *Abraham* and the Patriarchs wor-

ſhipped God rightly before *Moſes* was born, or the Tabernacle and Temple were built, and therefore the foundation of the true Religion is not to be ſought for from *Moſes*, nor the exerciſe of it from the Temple; *Moſes* himſelf confeſſing, that his Rites and Ceremonies were to laſt but for a time, even till Chriſt ſhould come, who was that Prophet, whom the Lord would have them ſo to hear, as never to expect any other after him.

The like is alſo the doctrine of S. *Paul's* Sermon, *Act.* 13. where he proveth, That Jeſus is the Chriſt, and that all the Propheſies of the Old Teſtament lead to his death and reſurrection: For *that by him alone, all that beleeve are juſtified from all things, from which they could not be juſtified by the law of Moſes.* Therefore the Iews muſt embrace the Chriſtian Religion, or be ſtill under an imperfect and inſufficient Religion: In a word, this is not onely the doctrine of S. *Paul*, but alſo of all the other Apoſtles, in their ſeveral Epiſtles, of which this is the Argument, *That man is not juſtified by the works of the Law, but onely by Faith in Jeſus Chriſt*; or (which is all one) that neither juſtification nor ſalvation may be hoped for by

by the obſervation of the Iewiſh, but onely of the Chriſtian Religion: Accordingly the ſubject matter of all their Epiſtles conſiſts of theſe two Heads; Firſt, of *Promiſes* that concern eternal life, Secondly, of *Precepts*, as the neceſſary conditions to obtain thoſe Promiſes, which Promiſes and Precepts are as it were the two integral parts of the whole Goſpel: And thus was the Chriſtian Religion juſtified againſt Iudaiſme, which afforded the *ſecond* Controverſie, and was the more largely to be diſcuſſed, and the more fully to be decided, that we ſeeing the undoubted grounds of our Chriſtian Religion, may the more earneſtly endeavour to be good Chriſtians, and by that means help to convert the Iews.

The ſtate of the *third* Controverſie (which the Apoſtles had with the Iews not fully converted) conſiſted of this one Queſtion; Whether the Chriſtian Religion alone, without any mixture of Iudaiſme, was the true way to Salvation? And they all agreed that it it was, and *that the Law of Moſes was but as a School-maſter to bring us unto Chriſt.* And therefore though the Apoſtles did at firſt permit and ordain ſome practices of Iudaiſme, yet was it onely for that time by

way

way of *Condescention* to gain the Iew, not to last for ever by way of *Constitution* to oblige the Christian: Therefore that decree of the Apostles, *Act.*15.29. is looked upon by some Divines as meerly local, binding onely the Church of *Antioch*; for S. *Paul* shews it did not binde the Church of *Corinth* in the meats offered unto Idols, and therefore not in bloud, nor in things strangled by the same analogy, 1 *Cor.* 8.4. But it is looked upon by all Divines as meerly temporal, binding no Church any longer then was necessary for the gaining of the Iews. Thus excellently *Aquinas* (1.2ª *qu.* 103. *art.*4. *ad* 3.) *Ad literam ista sunt prohibita, non ad observandum ceremonias legis, sed ad hoc, quod posset coalescere Unio Gentilium & Judæorum insimul habitantium, Judæi enim propter antiquam consuetudinem, suffocatum & sanguis erant abominabilia, Comestio autem immolatorum simulachris poterat in Judæis suspicionem ingenerare circa Gentiles, quod scilicet redituri erant ad Idololatriam; & ideo ista fuerunt prohibita pro tempore illo, in quo de novo oportebat convenire in unum Gentiles & Judæos; procedente autem tempore, cessante causâ cessat effectus, manifestâ doctrinæ Evangelicæ veritate, in quâ Dominus*

doce

docet quòd nihil quod per os intrat coinquinat hominem, Mat. 15. *& nihil eſt rejiciendum quod cum gratiarum actione percipitur*, 1 Tim. 4. *Fornicatio autem prohibetur ſpecialiter, quia Gentiles non reputabant eam eſſe peccatum.* "The Apoſtles forbad things ſtrang-
"led, and bloud, and meats offered to Idols,
"not to oblige the Gentiles to the obſer-
"vation of the Ceremonial Law, but to
"bring the Jews and Gentiles (now living
"together) into one peaceable Commu-
"nion; that the Gentile might not of-
"fend the Jew by eating bloud and things
"ſtrangled, which had been forbidden by
"their Law, nor the Jew ſuſpect the Gen-
"tile (as relapſing to his former Idola-
"try) if he ſhould eat things offered unto
"Idols; therefore thoſe three things were
"forbidden for that time onely, till there
"might be a right underſtanding, and a firm
"agreement betwixt the Jew and the Gen-
"tile; but in proceſs of time when the Go-
"ſpel came to be fully publiſhed, the cauſe
"ceaſing the effect likewiſe ceaſed with it;
"for then both Jew and Gentile were
"taught, that *nothing that entreth into the*
"*mouth defileth the man*, S. Mat. 15. 11. and
"that every creature of God is good, *and*
"*nothing*

"*nothing to be refused if it be received with* "*thanks-giving*, 1 Tim. 4. 4. But as con- "cerning fornication, that was especially for- "bidden meerly in relation to the Gen- "tiles, because though it were a sin in it "self, yet was it not so in their opinion: Thus the Angelical Doctor determines concerning this decree of the Apostles; and to shew it was the undoubted judgement of his Church (which in some things clearly sways him against the strength of his own reasons) he again in effect renews the same determination: *Fornicatio illic connumeratur, non quia habeat eandem rationem culpæ cum aliis, sed quia poterat esse similiter causa dissidii, quia apud Gentiles Fornicatio simplex non reputabatur illicita propter corruptionem naturalis rationis; Iudæi autem ex Lege divinâ instructi eam illicitam reputabant: Alia verò quæ ibi ponuntur Iudæi abominabantur propter consuetudinem legalis conservationis, unde Apostoli ea Gentilibus interdixerunt, non quasi secundum se illicita, sed quasi Iudæis abominabilia*, 22. *qu.* 154. *art.* 2. *resp. ad* 1. "Fornication is there reckoned "up with those other things, not that it had "as little sin as they, but because it might "have produced as great a cause of conten-

tion;

"tion; for the Gentiles through the cor-
"ruption of their natural reason accounted
"fornication as no sin, which the Jews
"knew to be a sin, having their reasons en-
"lightned and rectified by the Law of
"God; and as for the other things they
"were forbidden, not as unlawful or abo-
"minable in themselves, but only as abomi-
"nable to the Iews: And indeed we cannot put fornication into the same bed-role of indifferency with the rest, if we do but consider, that the Apostles intent was not to give to those new beleevers a rule of life, but a rule of peace; not directions for their conversation, but for their communion; not to set down what was fit for their action, but what was fit for their Union; not what was conducible in it self, but what was conducible to their present agreement; in the first respect, their Decree had been a very imperfect catalogue of things unlawfull, a very imperfect rule of abstinence; but in the second respect, we have great reason to suppose, that neither as a catalogue, nor as a rule it needed any greater perfection: And this was the judgement of the Latine Church concerning this matter, though the Greek Church in the *Trullane* Council (*can.67.*)

seem

ſeem to be of another opinion, and forbid all manner of eating of bloud, but the reaſon is evident, thoſe of that council looked upon this decree as a command of the text, and not as a condeſcention of the Apoſtles, which doubtleſs was a miſtake; the like to which had been in the *Aſiatick* Church before concerning Eaſter; whence in proceſs of time ſprang up the hereſie of the *Quartadecimans*; for whereas S. *Iohn* the Apoſtle and ſome other Apoſtolical men had out of compliance with the Iews in *Aſia*, whoſe Church was mainly fixed in thoſe parts, kept the fourteenth day of the firſt moneth (according to the law of *Moſes*) for their Paſs-over; *Polycrates* afterwards, and the Clergy of his Churches taking that for an example or preſident, which was onely a compliance or condeſcention, would have perſwaded the whole ChriſtianChurch to keep πάχα σαυρωσιμὸν not ἀναστασιμὸν (as *Scaliger* cals it) to keep a Paſs-over rather in remembrance of Chriſts Paſſion, which was upon a week day, then in Remembrance of his Reſurrection, which was upon a Sunday; the Reaſon was, the Churches of *Aſia* had miſtaken S. *Iohns* condeſcention to the Iews, for an approbation to themſelves;

ſelves; as if what he allowed onely to the Iews, he had alſo approved (and by conſequent eſtabliſhed) for the Chriſtians: The like miſtake ſeems here to have been amongſt the Fathers in *Trullo* concerning eating of bloud; whereas the Greek Church had otherwiſe a right judgement concerning Apoſtolical condeſcention, which is, not to look upon it as a dogmatical ſanction; for ſo *Theodoret* in his argument upon the Epiſtle to the *Galatians*, tels us, that ſome Iews had perſwaded the *Galatians* to ſtick to the Iewiſh ceremonies of Sabbaths, new moons, and circumciſion, ſaying, they ſhould not follow S. *Paul* who was of yeſterday, but rather S. *Peter*, and S. *Iames*, and S. *Iohn* which had been with Chriſt, and did not forbid Circumciſion, nor thoſe other Ceremonies; whereupon *Theodoret* thus declares his judgement, or rather the judgement of his Church (for he was neither heretical, nor ſchiſmatical) Καὶ ἀληθῶς μὲν ἦτοι συγκαταβάσεις πρὸς Ἰουδαίους χρώμενοι, οὐκ ἐκώλυον περιτομὴν, ὅμως ἦτοι ὑποκρύπτοντες τὴν αἰτίαν, ὅτι διὰ τὴν συγκατάβασιν οὐ κωλύουσιν, ὡς τῶν γενομένων μόνων, ἐδιδάσκαλον αὐτὰς εἰς περιτομήν. And true it was that thoſe Apoſtles did not then forbid Circumciſion, becauſe they thought it requiſite for that time

to

to condeſcend unto the Iews; but theſe men concealing the cauſe laid hold of the practiſe, and endeavoured by that means to turn the *Condeſcention* into a *Conſtitution*. The like was alſo the judgement of *Oecumenius*, on *Act*. 3. 1. where he tels us that S. *Peter* and S. *John* went up to the Temple at the hour of Prayer, οὐχ' ὡς ἐπὶ Ἰουδαΐζοντες, ἀλλὰ συγκαταβατικῶς τῷ ποιεῖσθαι, *&c.* not that they did care to Iudaïze, but that they might condeſcend to gain the Iews: ſo that we may ſafely conclude notwithſtanding the Canon of *Trullo*, as well as the practice of the *Aſiatick* Churches; that the judgement of the Catholick Church was alwaies thus from the beginning, and muſt be to the end; ſo that the Apoſtles did many things by way of *Condeſcention* to the Iews, which they would not have drawn to the countenancing of Iudaiſme, for that they intended no *Galemofry* of Religion, no mixture of Iudaiſme and Chriſtianity, but an utter abolition of Iudaiſme, and an abſolute eſtabliſhment of Chriſtianity, though the abolition of Iudaiſme was to be brought to paſs not in an inſtant but by degrees; *Ut cum honore mater Synagoga ſepeliretur*, as S. *Auguſtine* ſpeaks, that their mother Synagogue

gogue might be laid in her grave with honour, and without offence: And thus was the Christian Religion justified against the mixture of Judaisme, which afforded the *third* Controversie.

The state of the *fourth* Controversie, (which the Apostles had with the Christians converted, but withal partly perverted) consisted of as many questions as there were present errours against the truth, or abuses against the purity of Christian Religion; the errous were confuted by the Apostles, and the abuses were rectified. And thus was the Christian Religion justified against Heresie, and against Profaneness; First it was justified against all other false professions, and afterwards against its own false professours: For it had been absurd to perswade men to a Religion that was not able to justifie it self against all Religions and men whatsoever; because a Religion that cannot justifie it self, is much less able to justifie those that profess it; & a Religion that cannot justifie, cannot save, & a Religion that cannot save, is a Religion but in word onely, not in power; for what man would ever torment his body, were it not to save his soul? Who would ever forsake the

pleaſures of the fleſh, were it not to enjoy the comforts of the *Spirit*? therefore muſt the Chriſtian Religion be looked on as the way to ſalvation, that men may be *carefull* to walk in it, and as the onely way, that men may be *fearfull* to walk out of it: For what they have of Religion that they have of ſalvation, (whether really or phantaſtically) and what they do want of the one that they do alſo want of the other: Accordingly S. *Peter* adviſeth us all to *make our calling and Election ſure*, 2 *Pet.* 1. 10. For though our Election be firm in it ſelf (& we may bleſs God it is ſo, eſpecially ſince we are fallen under ſuch ſtrong deluſions as *might deceive if it were poſsible even the very Elect*) I ſay, though our Election be firm in it ſelf, as being grounded on Gods immutable purpoſe; yet is it daily more and more to be confirmed in us, by making more and more ſure of our calling, that is to ſay, of our calling to righteouſneſs, or of our Religion, in daily bringing forth more and more the fruits of righteouſneſs; for we cannot make ſure of Glory but by making ſure of Grace, nor can we be ſure of Grace but from the fruits and effects of Grace, which are the remiſſion of ſins, and the purgation from ſin ac-

according to that excellent gloſs of *Oecumenius* upon the Apoſtles benediction to the Hebrews in his laſt words of that Epiſtle, Grace be with you all, Amen. ἡ χάρις, τυ̃τ' ἔστιν ἡ ἄφεσις τῶν ἁμαρτιῶν, καὶ ἡ κάθαρσις εἴη μετ' ὑμῶν: Grace be with you, that is, The Remiſſion of ſins and the purgation from ſin be with you; or, to ſpeak more to our preſent cuſtome and capacity, the bleſſings of *Juſtification* and of *Sanctification* be with you; for Juſtification is the Remiſſion of ſins, and Sanctification is the purgation from ſin, and the work of Grace is to expel ſin by juſtification, and by ſanctification; to expel ſin in its guiltineſs, or obligation to puniſhment, by juſtification; and to expel ſin in its pollution, or obligation to more ſinfulneſs, by ſanctification; for ſin hath a two fold obligation upon the ſinner; it obligeth him to puniſhment by its guiltineſs, it obligeth him to more ſins by its pollution; and the work of Grace is to oppoſe ſin in both theſe reſpects, and the means whereby Grace effecteth this great work is the Chriſtian Religion, which is truly and properly our calling as we are Chriſtians, and calleth us to the forgiveneſs of our ſins by faith in Chriſt, there is the juſtification;

and calleth us to the amendment of our ſinfull lives by repentance from dead works, there is the ſanctification; Wherefore to make ſure of our Calling, is to make ſure of Grace; and to make ſure of Grace, is to to make ſure of our Chriſtian Religion, which alone produceth the works of Grace; and how we may do this, the ſame Authour teacheth us in the ſame place; εἰ μὴ ὑβριζομεν εἰς τὸ ἐνεργησίαν τῦ θεῦ ἁμαρτάνοντες καὶ ῥαδυμοῦντες. If we do not wrong Gods goodneſs by ſinning, or by neglecting, that is, by Commiſſion or by Omiſſion; by ſinning againſt the light of Grace, or by neglecting the power and means of Grace; which two have without doubt occaſioned all the grand miſtakes and miſcarriages of ſeveral Chriſtian Churches in point of Religion: They either ſin by *Commiſſion* againſt the light of Grace, or by *Omiſſion* againſt the power and means of Grace; and at laſt come to make a new Religion, by turning their old ſins into new Tenents. This is ἁμαρτάνειν καὶ ῥαδυμεῖν: To ſin againſt God, and to neglect him; to ſin againſt him by Commiſſions, and to neglect him by Omiſſions; to do either, is to wrong his grace and goodneſs, much more to do both; which, as it may ſerve for a

good

good caveat to all Christian Churches in general, so also to every Christian man in particular; for our *Commissions* are the great impediments of our justification, because though the sons of men will, yet the Son of God will not justifie a sinner that continueth in his sins; our *Omissions* are the great impediments of our sanctification, because though the spirit of errour may call him a Saint, yet the Spirit of Grace will not sanctifie him or make a Saint of that sinner, who neglects and contemns the means of Grace; and these *Commissions* and those *Omissions* commonly go both together in the loss of Religion, but the *Omissions* go generally before the *Commissions*; As S. *Paul* saith of the Apostate Christians in his time, *Rom.* 1. 21. and the same doctrine will hold true of all *Apostates* to the worlds end. That *when they knew God they glorified him not as God, neither were thankfull,* (there's their *Omissions.*) *But became vain in their imaginations, and changed the glory of the incorruptible God, into an image, &c.* (There's their *Commissions.*) And upon these follows the loss of their Religion, *ver.* 28. *As they did not like to retain God in their knowledge, God gave them over to a reprobate minde:* 'tis

first οὐκ ἐδοκίμασαν, they did not approve, then παρέδωκεν εἰς ἀδόκιμον νοῦν they were given over to such a minde as could not approve that which came from God; this is a reprobate minde, a minde void of judgement, an undiscerning understanding, which is sure to have sin with it, and damnation after it; for so saith the prophet, *Wo unto them that call evil good, and good evil, Isa.* 5. 19. here is truly the reprobate minde in its sin, for it *calls evil good, and good evil*, and in its punishment for it is under a curse, *Wo unto them.* So again, *Prov.* 17. 15. *He that justifieth the wicked, and he that condemneth the just* (whether Person, or Thing, or Action, for the adjunct is put without any one of these particular subjects, to shew it belongs alike to all) *even they both are an abomination to the Lord*; Their sin is in their own false judgement, their punishment in Gods true judgement, who judgeth them as βδέλυγμα, a thing profane, unclean, abominable, not to be endured by God or man. Let me then pray that I may cordially and sincerely study not onely the knowledge, but also, and much rather, the practise and exercise of the true Christian Religion, lest the neglect of the practise and exercise bring

bring me to the diſlike and contempt of my Religion, and I begin to finde fault with my Church when I ſhould finde fault with my ſelf (all men being apt to condemn that which they do neglect, that they may juſtifie their own neglects) for to finde fault with the true and laudable exerciſe of Religion is to call good evil, which was all we did at firſt, and then it will be juſt with God to deliver me over to ſo much Irreligion as to call evil good, which is that we do now.

Chap. 2.

The certainty of Religion may be without the aſſurance *of it, by reaſon of our* Hypocriſie, profaneneſs, *and* perverſneſs, *though ſcarce by reaſon of our* ignorance: *and that* perverſneſs *is the way to the worſt kinde of Irreligion, or Atheiſme.*

Religion may be ſure in it ſelf, and yet may not be ſure to us. It is in it ſelf the certainty of all certainties, yet it is often in too too many men (the more is the pity if againſt their will, the more is the ſhame if with their will) one of the greateſt uncertainties in the world. For

there may be a certainty of the *object* or of the thing, when there is little or no certainty of the *ſubject*, or of the perſon; that is in plain Engliſh, the certainty may be great, yet the aſſurance little or none at all; and ſo it is in this caſe; for Religion hath without doubt the greateſt certainty of the *object*, or or of the thing, becauſe that wholly depends upon Gods immutabilitie or unchangeableneſs, there is the greateſt certainty; but it hath ofttimes the leaſt certaintie of the *ſubject*, or of the perſon, becauſe of mans great hypocriſie and greater inconſtancy, there is the leaſt aſſurance; for this is the common bane of Religion, that men do profeſs it hypocritically, and therefore cannot profeſs it conſtantly; they ſeek a Religion that will rather ſave their eſtates, then ſave their ſouls, and conſequently will more ſettle their conditions then their conſciences: thus they are firſt hypocrites, and then they cannot ſtick to be apoſtates; for there is in hypocriſie *Simulatio ſanctitatis & defectus ſanctitatis* (ſaith Aquinas) firſt the pretence of Religion, and then alſo the defect or want of it; for what is meerly in pretence, is certainly not in being; and Religion could

not

not be pretended were it not wanting; onely in hypocrites the pretence appears first, but at last also the want or defect of godliness; so that were their Religion unfeigned it would not be inconstant; but because they have hypocrisie so far as to profess religion out of custome, they cannot have constancy so far as to persist in their profession out of conscience: we have the pattern of both kinds of professours *real* and *formal*, in the first chapter of *Ruth*: The one in *Ruth*, the other in *Orpah*. For the pleasure, the delight of this world saith unto us all as *Naomi* said to her two daughters in law; *Go and return each to her mothers house*; and the formal professours do as *Orpah* did, leave their mother, the Church (the onely true *Naomi*, because she is Gods delight) when she is in distress; *Orpah non Religione, sed humanitate socrum secuta est*, saith *Junius*, *Orphah* followed her mother, not out of Religion, but meerly out of common courtesie, therefore she turns back again; so do all those that are of any Christian Church, rather for good manners, then for a good perswasion; rather for *custom*, then for *conscience*; but the real professours, who have followed Religion

out

out of conſcience, and therefore have their conſciences eſtabliſhed in Religion, are ready to ſay to their Church as *Ruth* ſaid to her mother *Naomi, Whither thou goeſt, I will go; and where thou lodgeſt, I will lodge, thy people ſhall be my people, and thy God, my God*; As if ſhe had ſaid, I will never leave the land of Iſrael, nor the communion of the God Iſrael; for ſo *Aben Ezra* gloſſeth her words. Thus ſhe reſolves verſe 16. and ſhe ſtrengtheneth her ſelf in this reſolution, verſe 18. for ſo it is in the Hebrew, *ſhe ſtrengthened her ſelf*; which we fitly tranſlate *ſhe was ſtedfaſtly minded*; for they who moſt ſtrengthen themſelves in good reſolutions, are moſt ſtedfaſtly minded, and will not be guilty of unſtedfaſtneſs; and thus do all they ſtrengthen themſelves, who have not onely a *ſpeculative*, but alſo an *affective* knowledge of Religion, who do not onely *know* what they do in the worſhip of God, but alſo *love* what they know. *They taſte and ſee that the Lord is good, Pſ.* 34. 8. and by that ſpiritual guſt know themſelves to be in the way of bleſſedneſs, and conſequently will not be diverted or turned out of that way.

Thus we ſee there may be a certainty of Religion without an aſſurance thereof; but if

if there be ſo, the fault is our own that we are *Hypocrites*, or formal profeſſours, looking after the *outſide* rather then the *inſide* of Religion; that is, looking more after the form then after the power of godlineſs; for the *form* of godlineſs may happily direct us to a conformity with men (which is like to be as changeable as their humours) but it is the *power* of godlineſs alone that directs us to a conformitie with Chriſt, and makes us as it were unchangeable, *conforming* us with our Saviour, and confirming us in our ſelves, that is to ſay, in our own conſciences: wherefore from the *form* we muſt go to the *power*, and that will make us paſs from *conformity* to *conſcience*, not ſo as to looſe the conformity, but ſo as to keep the conſcience; for which cauſe the ſchool Divines do teach that divinity is not onely a *ſpeculative* ſcience, in teaching the knowledge of God, there's for the conſcience; but alſo a *practical* ſcience in commanding and ordering the actions of men, there's for the conformity: and as it is a ſcience, ſo it hath in it ſelf that certainty which belongs to ſciences; nay *it hath a greater certainty*, ſaith *Alenſis, then any other ſcience whatſoever*; for asking this queſtion *An modus ſciendi in Theolo-*

Theologiâ ſit certior quàm in aliis ſcientiis, whether the manner of knowing divine truths, be more certain in Divinity, then the manner of knowing natural truths is in other ſciences, he anſwers it is more certain, and he gives theſe three admirable reaſons for his anſwer. 1. *Quia certior eſt modus ſciendi per inſpirationem quàm per humanam rationem*, becauſe the way of knowing by divine inſpiration, is much more certain then the way of humane ratiocination, or collection, ſince the one is ſubject to errour, the other not: and all divine truths are made known to us by inſpiration, as appears, 2 *Tim.* 3. 16. *All Scripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs*; I may not take any doctrine for an inſtruction in righteouſneſs, which I cannot prove was firſt taught by inſpiration of God, and if it be taught of God it may be found in the Scripture, which is Gods word. 2°. *Certius eſt quod ſcitur teſtimonio Spiritûs, quàm quod teſtimonio creaturarum. That is more certain which is known by the teſtimony of Gods Spirit then of the creature:* But all that we know in Divinity is known by the teſtimony of Gods Spirit, as ſaith S. *Peter*,

S. *Peter.* 2 *Pet.* 1. 21. *For the propheſie came not in old time by the will of man; but holy men of God ſpake as they were moved by the holy Ghoſt*: in Divinity we appeal to the undoubted teſtimony of God the holy Ghoſt, and can ſay, *Veni Creator*, whereas in all other ſciences we can go no higher then the teſtimony of the creatures. 3°. *Quia certius eſt quod per modum guſtûs, quàm quod per modum visûs. A man is more ſure of that which he diſcerns by his taſte, then of that which he diſcerns onely by his ſight*: for what he diſcerns by his *ſight*, he knows onely ſpeculatively, and perchance to his great diſcontent, but what he diſcerns by his *taſte*, he knows alſo experimentally, and if the thing be good not without great delight: and from theſe premiſes he proceeds to this dogmatical concluſion or determination; *Eſt certitudo ſpeculationis, & eſt certitudo experientiæ: vel eſt certitudo ſecundùm intellectum & ſecundùm affectum, vel quoad hominem ſpiritualem, & quoad hominem animalem. Dico ergò quòd modus Theologicus eſt certior certitudine experientiæ, & quoad affectum, quia eſt per modum guſtûs* (*Pſal.* 118. *Quàm dulcia faucibus meis eloquia tua*) *quamvis* non *certior quoad ſpeculationem intellectûs,*

tellectûs, quæ eſt per *modum visûs*; *item certior eſt homini ſpirituali, quam vis incertior animali.* 1 *Cor.* 2. *Animalis homo non percipit ea quæ Spiritûs Dei ſunt*) " There is " a certainty of ſpeculation, and there is a " certainty of experience: there is a certainty " that proceeds from the underſtanding, & " there is a certainty that proceeds from the " will and affections. Laſtly, there is a cer- " tainty of the ſpiritual man, and there is a " certainty of the natural man: I anſwer then " that the manner of knowing Theological " or Divine truths is more certain then the " manner of knowing any other truths, if " we look upon the certainty of experience " which proceedeth from the will and affe- " ctions, becauſe that certainty is by way of " taſting. (Hence the Pſalmiſt ſaith, How " ſweet are thy words unto my taſte, yea " ſweeter then honey to my mouth) al- " though it be leſs certain, if we look upon " the certainty of evidence, which proceed- " eth from the underſtanding, becauſe that " certainty is onely by way of ſeeing. And " none of us all is ſo quick-ſighted in ſpiri- " tual as in natural things: and hence it is " that this certainty of divine truths which " is very great in the ſpiritual man is little

" or

" or none at all in the natural man; *Because the natural man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him, neither can he know them becauſe they are ſpiritually diſcerned*, 1 *Cor.* 2. 14. The ſum of all is this, The certainty that is to be had of the Chriſtian Religion, is greater then the certainty that is to be had of other truths; but it muſt be in a ſubject rightly qualified; that is, Firſt, in a man of holy affections, who lives not after the fleſh, but after the Spirit, elſe his profaneneſs will beguile him: Secondly, In a man of holy reſolutions, that deſires not to ſatisfie his *curioſity*, but his *conſcience*; not to provide for his temporal, but for his ſpiritual intereſt, elſe his hypocriſie will deceive him: Thirdly, in a man of holy intentions, that ſteers not his courſe to heaven by the *Cynoſure* of his own reaſon, and much leſs of his own humours, but is wholly guided by Gods authority (for none but Gods authority ought to ſway in Gods cauſe) elſe his perverſneſs will defraud him of his certainty: for thoſe men that are guilty of *hypocriſie*, come ſhort of it; thoſe that are guilty of *profaneneſs*, go beſide it; thoſe that are guilty of *perverſneſs*, go againſt it: for as it is concerning Religion

gion it ſelf, ſo is it alſo concerning the certainty that accompanies it; the *profane* perſon goes beſide it; the *hypocrite* comes ſhort of it, the *perverſe* perſon goes againſt it; onely the ſincere, meek, good man obtains it; he that is ſincere without hypocriſie, meek without perverſneſs, good and honeſt without profaneneſs and debauchery.

The ſame ſeed is ſown in ſeveral grounds, but from ſome the ſower hath not ſo much as his ſeed again, from other he hath great increaſe: The ſpiritual ſeed is the word of God, the rule of Religion; And as for this word ſome of it falls by the *way-ſide*, that is, among *profane* and vicious perſons, ſuch as are in the high-way of perdition, where it is troden under foot, and the fowls of the air (irregular and extravagant fancies and deſires) devour it; ſome of it falls upon a *Rock*, where it can have no root nor moiſture, (for onely the mere out-ſide is earth, the reſt is all ſtone) that is, among *hypocrites* and diſſemblers, who hear the word with joy, and for a time beleeve, but in time of temptation fall away: for temporary beleevers, as they beleeve with the times, ſo alſo they beleeve but for

a time, and ſoon fall away from their belief: Laſtly, and ſome of it falls among *thorns*, that is, among perverſe and refractory men (for ſuch are called *briers* and *thorns*, *Ezek.* 2.6.) men of a wilfull Religion, and therefore in truth men of no Religion, ſince Religion depends not upon mans but upon Gods will; and here the word muſt needs be choaked; for a man that gives himſelf to be governed by his own will cannot poſſibly ſubmit himſelf to Gods will, or at leaſt, not for Gods ſake, but onely for his own ſake; and a Religion that is not for Gods ſake is certainly not of Gods making; and conſequently though it may be of a great growth (as we find by ſad experience) yet it cannot be of a long continuance, for herein *Gamaliel* ſpake as the oracle of God, *if this counſel, or this work be of men it will come to nought, Acts* 5.38. If the counſel be to ſerve our own ends, the work is ſo to, and then both counſel and work are of men, of perverſe and refractory men; and being of men it will come to nought, and God forbid but ſo it ſhould: All this while here is a certainty of nothing, but onely of the good ſeed. It is moſt ſure, the ſeed which God ſowes is good, and yet

neither *hypocrites* nor *profane*, nor *perverſe* men are fully aſſured of its goodneſs, becauſe they have but an aſſurance of *ſpeculation*, not of *affection*; ſuch an aſſurance as ſwims onely in the brain, to convince them by way of *information*; not ſuch an aſſurance as ſinks down into the heart, to convert them by way of *reformation*, making them out of love with their own errours; & much leſs by way of *confirmation*, making them really in love with Gods truth: for this latter aſſurance belongs onely to thoſe who follow St *Peters* advice, *laying aſide all malice or wickedneſs*, κακίαν, that is againſt the profane perſons, *and all guile* and *hypocriſies*, that is againſt the hypocrites; *and envies and evil ſpeakings*, that is againſt the perverſe; *as new born babes deſire the ſincere milk of the word, that they may grow thereby*, 1 S. *Pet.* 2. 1, 2. not grow rich, or powerfull, or honorable in this world; but grow pious, and religious, and devout, prepared for a better world; for ſuch men only receive that heavenly ſeed in good ground, which is like to bring forth encreaſe; ſuch men only receive the word in an honeſt and a good heart, ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, in a heart that is honeſt and free from hypocriſie; in a heart

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that is good and free from wickedneſs, that will not let the man be profane; in a heart that is good and free from refractorineſs, that will not let the man be perverſe; for even *Ariſtotle*'s, καλοκαγαθία, requires a man to be good in all theſe three reſpects; without hypocriſie in his intention, without profaneneſs in his action, without perverſeneſs in his affection; and therefore ſurely Chriſts ſchool will not admit of any other ſcholar, and if any other ſcholar be admitted, he will be but little benefitted by his learning; for he that doth not thus receive the word of grace, *hath not yet taſted that the Lord is gracious*, 1 S. *Pet.* 2. 3.

Nor is it requiſite here to inſiſt upon the impediment of ignorance amongſt us, who ſay we live in the ſun-ſhine of the Goſpel, and that our eyes are open to ſee more then all our fathers before us, or all our neighbours about us, or all our brethren with us; for in truth we cannot juſtly complain of ignorance, whom God hath ſo effectually called to the knowledge of his truth, and faith in him, by placing us in a Church, which is able to proteſt with St. *Paul* (and indeed every true Chriſtian Church, being the grand Apoſtle of its nation, ought to

make good this Apoſtolical proteſtation) *Ye know how I kept back nothing that was profitable unto you, but have ſhewed you, and have taught you publickly teſtifying repentance towards God, and faith toward our Lord Jeſus Chriſt*, Acts 20. 21, 22. I ſay we cannot juſtly complain of ignorance, who have our eyes open to ſee the truth; but we may and muſt complain of our deteſtable unthankfulneſs, which hath filled us with *hypocriſie*, and *profaneneſs*, and *perverſneſs*; but eſpecially with *perverſneſs*; for whiles our eyes are open, our hearts are ſhut; ſhut faſter then the *iron gate*, that lead unto the city, was ſhut againſt St *Peter*, becauſe we generally defie thoſe whom God hath called *his Angels*, *Apoc.* 1. 20. for whiles they did go along with us, and we with them, the *iron gate* which leadeth unto the City of God, the true Jeruſalem, did open to us of its own accord, (like *Acts* 12.10.) we had no difficulty in Religion, which we were not able to conquer. But now we have gotten very many difficulties, which we ſhall never be able to ſubdue, till we have conquered that which cauſed them all, our own *perverſneſs*.

Indeed we have gotten almoſt as many Religions

Religions as men, and yet as many difficulties as Religions; for having turned our Jeruſalem into Babel, God hath juſtly divided our languages, and which yet is far worſe, hath alſo divided our minds; that ſince we would not *all ſpeak the ſame thing, we ſhould not be perfectly joyned together in the ſame minde, and in the ſame judgement,* 1 *Cor.*1.10. ſo far are we now from enjoying Gods bleſſing, becauſe we have been far from obeying his command; for the command hath not the weaker obligation, becauſe it is uttered by way of benediction, but ought rather to have the ſtronger influence, *Rom.*15.5,6. *Now the God of all patience and conſolation, grant you to be like minded one towards another, according to Chriſt Jeſus, that ye may with one minde, and one mouth, glorifie God, even the Father of our Lord Jeſus Chriſt.* We would not glorifie God with one mouth, when we were thereunto called; and now we cannot glorifie him with one minde, that it is more then evident, whiles we have pretended to thruſt out the *Papiſt*, we have let in the *Atheiſt*, and that in the moſt dangerous kind of *Atheiſm*, if we be not overcome by it, but the moſt damnable if we be, the perverſe *Atheiſme*:

For it is a misery which may be lamented, but cannot be denied, that though all the world cannot make one and the same person more then one man, yet he may make himself no less then three Atheists; an *Atheist* in his Understanding, by not knowing God; an *Atheist* in his Will and Affections, by not loving and regarding him; and an *Atheist* in his Life and Conversation, by not honouring and obeying him. The first you may call the *ignorant* or blind Atheist, the second the *perverse*, the third the *profane* Atheist; the heathen had most of the *ignorant*, but the Christian hath most of the *perverse*, and of the *profane* Atheist; and if you will ask which of these two is the worser, there is no Divine but must be unwilling to answer you, because he cannot be willing to countenance either; but yet you may take this observation in part of payment, till you have a fuller answer to discharge the reckoning, That our blessed Saviour whiles he lived on the earth, converted many Publicans and sinners, which were in the number of *profane*, but very few Pharisees and hypocrites which were in the number of *perverse* Atheists.

Chap. 3.

Of the Subſtance and the Exerciſe of Religion, and the difference betwixt them, in regard of the Authority, Certainty, *and* Immutability.

THere are two ſubſtantial parts of the *Chriſtian Religion*; The firſt is converſant in the *knowledge*; The ſecond in the *worſhip* of God in Chriſt, ſo that the ſubſtance of the *Chriſtian Religion* is nothing elſe but that doctrine and practiſe, which is made up of theſe two integral parts, the *knowledge*, and the *worſhip* of God in Chriſt; the one uniting *our underſtanding* to the *firſt truth*, the other uniting *our will to the chiefeſt good*, both together perfecting the *communion* of the ſoul with *God*; ſo that of theſe two parts conſiſts het ſubſtance of *Religion*: But becauſe *Religion* in the general doctrine of it may onely fill the head with empty ſpeculations, all tending to fancy and to curioſity, & not the heart with holy affections and heavenly deſires, which may tend to the ſanctification of our ſinfull ſouls here, and the ſalvation of our

ſanctified ſouls hereafter: It is moſt neceſſary that all Chriſtians make ſure of a profeſſion of Religion agreeable to their doctrine, and of a practiſe agreeable to their profeſſion; and theſe two will compleat the *exerciſe* of Religion, which is no other but the *application*, or *accommodation* of the *ſubſtance* thereof to *Time*, *Place*, and *Perſon*; that is to ſay, the *profeſsion* of the *knowledge*, and the *practiſe* of the *worſhip* of God.

And this difference we may obſerve between the *ſubſtance* and the *exerciſe* of Religion. Firſt the *ſubſtance* of Religion is all immediately from God, but the *exerciſe* of Religion in many things depends upon the authority of man: *Sacrificare eſt de lege naturæ, determinatio ſacrificiorum ex inſtitutione*, ſaith *Aquinas*, that men ſhould offer ſacrifice to God, is of the law of nature; but that they ſhould offer theſe kinds of ſacrifices, or in theſe places, or in theſe ſet times, or after this ſet form and manner, depends wholly upon inſtitution, either *Divine* as among the Jews, or *Humane* as among the Gentiles.

But we may not ſhoot at Rovers in ſo narrow a compaſs; the law of nature is not ſufficient to teach us the ſubſtance of Religion, but we muſt learn that from the law of God.

For

For though it be the dictate of natural reaſon, that men ſhould exhibit worſhip to God as their firſt beginning and laſt end, yet the true determinate worſhip that God accepts, depends wholly upon Gods own inſtitution and revelation. So *Aquinas* 22ᵃ. *q.* 81. *art.* 2, *Cultum aliquem Deo exhibere eſt de dictamine rationis, at determinatum & verum exhibere pendet ab inſtitutione divini juris,* "That man ſhould worſhip "God is the dictate of natural Reaſon, but "that he ſhould worſhip him rightly and "truely, depends wholly upon ſupernatural revelation; the one is matter of *Inſtinct*, the other is wholly matter of divine *Inſtitution.* And ſurely though many men now adays make very bold with God, yet there is ſcarce any petty maſter of a private family amongſt us, who would not take it in high diſdain, that any but himſelf ſhould teach his family how to ſerve him.

Let us then not think, but the great Lord of Heaven and earth alone, teacheth his ſervants to do unto him true and acceptable ſervice, for fear we fall under the ſentence of that condemnation, S. *Mat.* 15. 9. *But in vain do they worſhip me, teaching for doctrines the commandments of men.*

If

If the Saviour of the world reject thy Religion, how canſt thou hope to be ſaved by it? and ſurely he rejects that Religion as altogether vain and unprofitable, which takes mans inſtitutions and inventions for any part of Gods worſhip, or he would never have added that word μάτην, (in vain) to the words of the Prophet, for whereas *Iſaiah* ſaith, *Their fear towards me is taught by the precept of men, Iſa.* 29. 13. our Saviour thus explains his ſaying, by way of addition, *In vain do they worſhip me, teaching for doctrines the commandments of men.* And truly, although in the exerciſe of Religion, the outward order and decency depends much upon the conſtitutions of men, yet is that outward *order* and *decency* no *ſubſtantial part* of the Religion, nor may it ſo be taken, unleſs we will profeſs and ſay, that we have a Religion of our own making; and then what remains, but that if we have made our *Religion*, we ſhould alſo make our *God?*

It is to be confeſſed, that great is the *liberty* of Chriſtian Churches in matter of *ceremony*; but thoſe who will make ceremonies matter of *Religion*, do in effect take away *that liberty*, by turning it into *a neceſſi-*

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ty, and do change the nature of *indifferency*, by *ſuppoſing* it *indiſpenſable*, if not *making* it ſo. But herein *Aquinas* his obſervation is very judicious. *In lege novâ, quæ eſt lex amoris vel libertatis, dari tantum præcepta de operibus, quæ cum gratiâ neceſſariam habent convenientiam vel repugnantiam; cætera verò, quæ non habent, relicta eſſe determinationi humanæ, & arbitrio ſuperiorum, ſi ad communem utilitatem pertinent*, &c. "That in the "*Goſpel*, which is the law of love & *liberty*, "God hath given precepts only concerning "thoſe works, which have a *neceſſary convc-* "*niency* or *repugnancy* with grace, that is, "works, which *immediately* concern either "*ſin* or *righteouſneſs*; but other things that "do not immediately concern either ſin or "righteouſneſs, are left to the *determination* "and *diſpoſition* of man; for if they be of publique intereſt, they are left to the judgement of our ſuperiours, either *Eccleſiaſtical* or *Civil*; if they be of private intereſt, they are left to the judgement of every mans own private reaſon. *Itaquè non ut de Sacramentis, ita de Sacramentalibus, hoc eſt, de diſpoſitionibus ad Sacramenta vel conficienda, vel ſuſcipienda, lex nova habet præcepta divina; ſed determinatio ipſorum eſt Eccleſiæ relicta*

lita à Christo. "Therefore though we "have in the Gospel explicit and direct "commands about the Sacraments them- "selves, yet have we not so about the Sa- "cramentals, that is, about those Rites and "dispositions, which are necessary either to "the giving or receiving of them; but the "determination of such Rites and Ceremo- "nies is left by Christ unto his Church.

The *Jew* indeed was confined by the text in the manner of exercising his duty towards *God* by the *Ceremonial Law*, and towards his *neighbour* by the *Judicial Law*; but the *Christian* is not so: he hath documents only concerning the *substance* or matter, not concerning the *form* or manner of his duty, either to *God* or *man*; for *such determinations* hath Christ left wholly to his Church, as not belonging in themselves to *Vertue* and *Religion*, but onely to *Decency* and *Order*. *Non enim ad orationem, prout est actus virtutis Religionis, de se pertinet, ut fiat tali certo loco vel tempore, aut cum illâ certâ corporis dispositione; neque ad restitutionem, quæ est actus virtutis justitiæ, pertinet ut fiat in duplum, vel in quadruplum, & sic de similibus.* "As for example, It belongs "not to prayer as it is an act of Vertue and "Religion

" Religion, that it be performed in ſuch a " certain place or time, or with ſuch or ſuch " a poſture of the body; and it belongs " not to reſtitution which is an act of ju- " ſtice, that it be either twofold or four- " fold: Therefore the duties themſelves " are onely commanded in the Goſpel; but " the manner of their performance is not " under command. And this is the firſt diſtinction or difference betwixt the ſubſtance and the exerciſe of Religion, that the *ſubſtance* of Religion is all *immediately* from *God*, but the *exerciſe* of Religion in many things depends upon the *authority* of *man*.

Secondly, The *ſubſtance* of Religion requires an infallible or a *Theological* certainty, grounded onely upon *the word of God*; but the *exerciſe* of Religion is contented with a *moral* certainty, depending upon the *teſtimony* of *man*: Which being a propoſition of great extent, yet of greater conſequence, ſhall accordingly be firſt divided, and then explained. I ſay therefore, The ſubſtance of Religion, that is, any thing of Faith, Hope, or Charity, requires an *infallible* or *Theological* certainty, grounded onely upon the *word of God*: Here, *Dubius*

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in fide infidelis eſt, is a ſure rule, he that doubts in the faith is an infidel; and again, *Certitudo unius partis tollit probabilitatem alterius*, is another excellent rule, "The cer-"tainty of one part takes away the probabi-"lity of the other; As the certainty of Chriſts inſtitution of both kinds in the holy Euchariſt, takes away the probability of receiving in one kinde after his inſtitution; the certainty of praying in faith to God the Father, Son, and holy Ghoſt, takes away the probability of praying in faith to any but the bleſſed Trinity. But the *exerciſe* of Religion is often content onely with a *moral* certainty; nor indeed can we have any other certainty either of *times*, *places*, or *perſons*, but meerly *moral* and humane.

Here the rule is good, *Non eſt opus infallibili certitudine, ſed ſufficit moralis & humana, quæ ſecum patitur hæſitationem & ſuſpicionem de contrario.* In ſuch caſes there is no need of a *Theological* or infallible certainty, but it ſufficeth that we be guided by a *moral* or humane certainty, which allows of many doubts and ſuſpicions to the contrary; as for example, that God is to be praiſed for the *nativity* of his Son is grounded upon *Theological* certainty, for the angels ſang praiſes to him

him for it. S. *Luke* 2. But that he is to be praiſed for it on the *twenty fifth day* of *December*, is grounded onely upon *moral* certainty, becauſe antiquity hath accounted that for the very day of his nativity: And it is no wonder that we can have no better aſſurance of *Chriſtmas* day, ſince we can have no better of the *Lords day*, which we are ſure is of apoſtolical *imitation*, if not of apoſtolical *inſtitution*; for we cannot be otherwiſe aſſured, that we keep not the *ſecond* or *third* or *fourth* day, in ſtead of the *firſt day* of the week, but onely from *humane* teſtimony; and yet he, that ſhould have no better aſſurance of the reſurrection of Chriſt, whereon is grounded the duty of the day, would ſcarce deſerve to be thought or called a Chriſtian. *Time*, *place*, and *perſon* may admit of doubts; but *faith*, *hope*, and *charity* admit of none, the reaſon is, theſe latter are of the pure *ſubſtance*, the former belong onely to the *exerciſe* of religion.

Thirdly, the *ſubſtance* of religion is *unchangeable*, but the *exerciſe* of Religion hath *paſſed* under a great and *notorious change*; it was the ſame *faith*, *hope*, and *charity* that ſaved the Jew, which now ſaveth the Chriſtian; but the way of exerciſing all three of them

them was much different in the Jewish and in the Christian churches.

Aquinas in his 22ᵉ. *q.* 2. *ar.* 7. determines this question affirmatively, *Utrum explicitè credere mysterium incarnationis Christi sit de necessitate salutis apud omnes*, "whether ex- "plicitely to beleeve the mystery of the in- "carnation of Christ be necessary to salva- "tion in regard of all men: and he thus demonstratively proves his determination; *Illud propriè & per se pertinet ad objectum fidei, per quod homo beatitudinem consequitur; via autem hominibus veniendi ad beatitudinem est mysterium incarnationis & passionis Christi*; *Dicitur enim* Act. 4. *Non est aliud nomen datum hominibus, in quo oporteat nos salvos fieri; & ideo mysterium incarnationis Christi aliqualiter oportuit omni tempore esse creditum apud omnes*: "That properly and "of it self belongs to the object of faith, by "which a man obtains eternal blessedness; "but the way for a man to come to bliss is "the mystery of the incarnation and passion "of Christ, for so it is said *Act.* 4. 12. "There is none other name under heaven "given among men, whereby we must be "saved; therefore the mystery of Christs "incarnation was to be beleeved in some

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ſort at all times and of all men, that were to be ſaved: And he tells us that the Romane hiſtories make mention of a man taken out of his grave in the time of *Conſtantine* the great, with a plate of gold upon his breaſt, wherein theſe words were engraven; *Chriſtus naſcetur ex virgine, & ego credo in eum; O Sol, ſub Irene & Conſtantini temporibus iterum me videbis.* "Chriſt ſhall be born "of a virgin, and I do beleeve in him; O "Sun, in the time of *Irene* and *Conſtantine* "thou ſhalt ſee me again. This he brings as a proof that ſuch of the Gentiles as were ſaved, did beleeve in Chriſt.

The proof perchance may be queſtionable, but the doctrine cannot be ſo; for even Adam in his innocency had an explicite faith in the incarnation of Chriſt as the onely means to bring him to the conſummation ofglory, though happily not till after his fall; he had an explicite faith in the paſſion and reſurrection of Chriſt to deliver him from the guilt and puniſhment of his ſins.

And if the explicite belief of the myſtery of Chriſts incarnation be ſo neceſſary to ſalvation, we are little beholding to thoſe men, who forbid the commemoration of that myſtery, and the teſtification of that

belief: but however thus we ſee, *Omnes fideles uſque ab Adamo re quidem ipſâ Chriſtianos fuiſſe*, ſaith *Euſebius*, *lib.* 1. *cap.* 1. "That the Chriſtian Religion was always "the *ſame* in *ſubſtance*, though not in *exer-*"*ciſe*, and the ſame Religion both of Jew "and Chriſtian *Ratione objecti formalis, non ratione objecti materialis*, "in regard of the "formal, though not in regard of the ma-"terial object of faith: the *ſame* God wor-ſhipped by them both, if they were true worſhippers, and with the ſame *acts* of *faith*, *hope*, and *love*; to *beleeve* in him, to *truſt* in him, and to *obey* and *ſerve* him; but yet a far *different* form and *manner* of profeſſion of faith, and *exerciſe* of worſhip.

And thus *Juſtin Martyr* cleareth the truth of the Chriſtian Religion to *Tripho* the Jew. Οὐδὲ ἄλλον μὲν ἡμῶν, ἄλλον δὲ ὑμῶν ἡγούμεθα Θεὸν, οὐδ' εἰς ἄλλόν τινα ἠλπίκαμεν, ὃ γὰρ ἔστιν, ἀλλ' εἰς τοῦτον, εἰς ὃν καὶ ὑμεῖς, τὸν θεὸν τῦ Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ· Ἠλπίσαμεν δὲ οὐ διὰ Μωσέως, οὐδὲ διὰ τὸν νόμων. "We do not think you "had one God, and we have another, nor "do we truſt in any other God but yours "(for there is no other) even the God of "*Abraham*, of *Iſaac*, and of *Jacob*; onely "we truſt in him not by *Moſes*, nor accord-"ing

" ing to the law, but by Christ, and accord-
" ing to the gospel; for the law which was
" given in Horeb is now antiquated, for it
" was given onely to you Jews; but the law
" which we serve God by, is a law given to
" all nations of the world, and is to abide
" to the worlds end: for Christ is given
" unto us as the law, and as an everlasting
" law; his Testament as a faithfull Testa-
" ment to remain for ever, after which no
" law, no commandment is to be expected,
" or may be received.

Thus far *Justin Martyr* to the Jew, because thus far the Apostle had stated the question to the *Martyr* (and indeed to all Christians) in the epistle to the Hebrews, the sum whereof is briefly this; that Jesus Christ the eternal Son of God, coequal and coessential with the Father, and the holy Ghost, is perfect God and perfect man in the unity of the same person; and is that onely eternal *King*, *Priest*, and *Prophet*, which God in the fulness of time gave unto his Church, to govern, instruct, and sanctifie it for ever: and this he proves by the *promises before* the law, by the *types* and *figures under* the law, and by the general *consent* of all the *prophets*. And therefore in

this ſame Chriſt, the Chriſtian Church hath already a perfect knowledge of God in this world, and ſhall have a perfect enjoyment of him in the world to come; and therefore may expect no other Doctrine either for ſanctification here, or for ſalvation hereafter.

Now in that the old Teſtament is alledged to prove and confirm the New, it is evident that the *ſubſtance* of Religion is one and the ſame in both Teſtaments, unleſs we will ſuppoſe the Spirit of God to have made uſe of unfit and unproper proofs; a thing not agreeable with the ſpirit of a prudent man, who gains his knowledge by ſucceſſion of time, and much leſs agreeable with the Spirit of the omniſcient and onely wiſe God, who ſeeth all things at once in the looking-glaſs of eternity; and if the Spirit of God confirm the *new Teſtament* by the *old*, and hath left both the old and the new Teſtament to confirm us; then it is evident that no Chriſtian can ſeek to weaken or diminiſh the authority of either Teſtament, but he muſt be an enemy to his own confirmation in the Chriſtian faith: Wherefore among all the conteſtations & contentions that have been in the Church of Chriſt,

that

that controverſie doth leaſt become Chriſtians, and doth moſt ſhake the foundation of Chriſtianity, which doth ſeek to undervalue the authority of the word of Chriſt; for if there be no infallible certainty in the word of Chrſt, it is impoſſible there ſhould be any infallible certainty in the Chriſtian Religion, therefore they are the greateſt enemies to the certainty of the Chriſtian Religion, who ſeek to add to the Church by detracting from the Scripture; for if the Scripture hath not a moſt undoubted authority, the Church can have none at all; for ſure we are, the Scripture was delivered to the *Church* without any faults or corruptions, and therefore we are bound not onely in common charity, but alſo in common prudence and juſtice to beleeve that the Church hath ſo kept it, becauſe all the faults of the Text are to be layed upon the Church, to whoſe care and truſt God did commit the keeping of the text: for God requireth two things of his Church; *firſt*, to be a faithfull *keeper*, *then* to be a faithfull *interpreter* of his word; and if we will needs ſay ſhe hath not been faithfull in the *keeping*, how can we chooſe but ſay, ſhe may be as unfaithfull in the *interpreting* of the word of

God? So that they are the greateſt *ſchiſmaticks* that ever were, who under pretence of extolling the authoritie of the Church, do queſtion, nay, debaſe the authoritie of the Scriptures: for theſe men have begun an everlaſting ſchiſme, which muſt needs laſt as long in the Church, as there ſhall be any Chriſtians ſo well perſwaded of Gods truth, as to think it was worth the regiſtring; and of the books wherein it was regiſtred, as to think them worth the keeping. And *Caſſander* himſelf ſeems to be of this opinion in his conſultation of Religion, in the chapter of the Church: "I cannot "deny but the chiefeſt cauſe of this cala- "mitie and diſtraction of the Church is to "be aſcribed to them, who being puffed up "with an empty kinde of pride of eccleſia- "ſtical power, did contemn and repel thoſe, "who rightly and modeſtly admoniſhed "them; wherefore I think there is no firm "peace to be hoped for, unleſs they begin "the reconciliation who began the diſtra- "ction; that is, unleſs they who are ſet "over the eccleſiaſtical government, do "remit ſomewhat of their exceſſive rigour, "and do yield ſomewhat to the peace of "the Church, and hearkening to the in-

ſtru-

"ſtruction and advice of many pious men, "do correct ſome manifeſt abuſes accord- "ing to the rule of Gods word, and of the "ancient Church, from whence they have "lately ſwerved.

I will ſet down the words in Latine, for their ſakes who do underſtand the Authour, as well as I have the ſenſe of them in Engliſh, for their ſakes who do deſire to underſtand their Religion.

Non negarim præcipuam cauſam hujus calamitatis & diſtractionis Eccleſiæ illis aſſignandam, qui inani quodam faſtu eccleſiaſticæ poteſtatis inflati, rectè & modeſtè admonentes ſuperbè & faſtidioſè contempſerunt ac repulerunt: Quare nullam firmam pacem ſperandam puto, niſi ab iis initium fiat, qui diſtractionis cauſam dederunt, hoc eſt, niſi ii, qui eccleſiaſticæ gubernationi præſunt, de nimio illo rigore aliquid remittant, & Eccleſiæ paci aliquid concedant, & multorum piorum votis & monitis obſequentes, manifeſtos abuſus ad regulam divinarum literarum, & veteris Eccleſiæ, à quâ deflexerunt, corrigant. Caſſander in conſult. de Rel. ad Ferdin. 1. & Max. 2. Imp. cap. de Eccleſiâ.

His judgment is plainly this, that the Scripture is to rule and govern the Church,

and that to advance the authority of the Church againſt the authority of the Scripture (much more above it) is to give the occaſion of a calamitous, if not of a remedileſs ſchiſme and diſtraction, a diſtraction not poſſibly to be remedied, till this irreligious tenent, which is the cauſe of it, be renounced; and it is high time (though the tenent it ſelf be yet ſcarce one hundred years old) for all good Chriſtians, that wiſh better to Chriſts intereſt then their own, to renounce it, and leave raiſing objections againſt the holy Scripture, thinking to ſet up the Church by pulling down the word of God; for beſides that both *Scripture* and *Church* by their joynt authorities can never make us too ſure of our Religion, it is not poſſible for the Church to ſtand, if the Scripture fall, but they muſt needs both fall together.

Whereas let the Church not be queſtioned as a faithfull *keeper* of the Text (which ſhe muſt be, if the Text hath not been faithfully kept) no ſober man will queſtion her as a faithfull *interpreter* thereof; and ſo the Church will have authority ſufficient to confute all Hereſies, and to compoſe all ſchiſms; but to deny the Text to have been

been preſerved inviolable and incorrupt (eſpecially in the ſenſe and Doctrine, if not in the very words and titles of it) is to deny the Churches *faithfulneſs* in preſerving it, and the Churches *veracity* in *deriving* it, and conſequently to deny the Churches *authority* in expounding it; for if ſhe hath given us a falſe Text, how can we think ſhe will give us a true gloſs: wherefore we muſt abhor this tenent, not onely becauſe it fills the mouth with *blaſphemies*, but alſo becauſe it fills the heart with *uncertainties*, a thing as dreadfull in Religion, as deteſtable in common ſenſe; for every true Chriſtian is bound to beleeve an *abſolute certainty* of the *Chriſtian Religion*, and conſequently that neither the *authority* of the *Scripture* may *be doubted*, which hath given the *rule* of Religion; nor the *authority* of the *Catholick Church*, which hath *derived* that *rule* to us, and is *intruſted* by our bleſſed *Saviour* to *continue* and *derive* the ſame *rule* to all mankinde to the worlds end. Saint *Luke* juſtifies both in the preface to his Goſpel, where he profeſſeth that he therefore put the Goſpel in writing, that *Theophilus might know the certainty of thoſe things wherein he had been inſtructed*. S. *Luke* 1. 4. Whence natu-

turally follow these two inferences.

First, that *writing* is a more sure way of *instruction*, then *preaching*; there is the authority of the *Scripture*.

Secondly, That the word being written is supposed to be preserved as it was written; (unless we will say that Saint *Luke* writ his Gospel onely to instruct *Theophilus*, but not Christians of after ages) there is the authority of the Church. Saint *Luke* makes the Gospel *thus written*, and *thus preserved* the *rule of certainty*, and how shall our ungodly or uncharitable scruples make it the rule of uncertainty?

Chap. IV.

That though the substance and exercise of Religion be different in themselves, yet they ought not to be accounted so now in our profession, and much less made so in our practice; for that whosoever is not sure of the exercise of his Religion will not much regard the certainty that is in the substance of it.

IT is not enough for a man to set his *heart* to seek the Lord, that he may *confirm himself* in the true Religion; but he must

muſt alſo ſet his face to ſeek the Lord, that others may be *confirmed* by him: *& tu converſus confirma fratres*, it concerns not onely every true miniſter, but alſo every true member of Chriſt; *and thou being converted ſtrengthen thy brethren.S.Luke* 22.32.

And how could he ſtrengthen them, but by having a profeſſion agreeable to his faith, and a practiſe agreeable to his profeſſion; for they could not b ſtrengthened by Saint *Peters* faith, as it was internally in his heart,but as it was externally in his communication and in his converſation; and indeed this was the ready way for Saint *Peter* (and is for every Chriſtian) not onely to ſtrengthen his brethren, but alſo to ſtrengthen himſelf: For though the ſubſtance of Religion is written in Gods book, yet is it not written in that mans heart who hath not a tongue to profeſs it, and a hand to practiſe it: wherefore it nearly concerns every good Chriſtian to be ready to ſay with Saint *Paul* (be his accuſers never ſo importunate, and his judges never ſo unjuſt) *Acts* 24. 14. *But this I confeſs unto thee, that after the way which they call hereſie, ſo worſhip I the God of my fathers, beleeving all things which are written in the law & in the prophets.*

A Text that joyns the ſubſtance and the exerciſe of Religion both together, and conſequently muſt teach us ſo to joyn them; for as we cannot have better words for our profeſſion, ſo we cannot have a better example for our practiſe; I will therefore accordingly enlarge my ſelf upon them, that our Religion may be the ſame with Saint *Pauls*, not onely in *ſubſtance*, but alſo in *profeſſion* and in practiſe.

And I hope the Divinity will not be the worſe becauſe it is like to be propouuded by way of Sermon upon a Text; for miniſters may now adays ſpeak Gods truth more plainly in the apoſtles names then in their own; and this is a truth that would be plainly ſpoken, becauſe it ſo nearly concerns the glory of Chriſt, and the ſalvation of Chriſtian ſouls: Ει γαρ βλασφημειται Χριστος ωως ημεις σιωπησωμεν, ſaith Saint *Cyril* (*ep. ad Celeſtinum papam, in actis concilii Epheſ. pars prima*) "If Chriſt be evil ſpoken of, how "ſhall we that are his miniſters hold our "peace? τι ερουμεν εν ημερα κρισεως; and if we "hold our peace now, what ſhall we be able "to ſay in the day of Judgment? and clearly our Saviour Chriſt is now evil ſpoken of, not onely in the holy *circumſtances*

of

of Religion, as *times*, *places*, and *persons* consecrated to his name; but also in the very *substance* of it, in his holy *word* and *Sacraments*, nay in his own most holy *prayer* by some men, that would be thought to promote Religion in its substance, whiles they discountenance and baffle it in its exercise, that is to say, both in its profession, and in its practise; both in the profession of the apostolical Christian faith, and in the practise of the immediate worship of Christ.

Wherefore let us consider what Saint *Paul* if he were present would say to these men; for I will say no more then his words do warrant me, and by consequent shall under my unpolished writing, but onely produce his sayings, as that *prophet* did to *Iehoram* king of Judah who gave him a letter from *Eliah*, after he was assumed into heaven; for *Eliah* was taken up into heaven in the time of *Iehoshaphat*, as appears 2 *Kin.* 2. 11. and *Elisha* had in that kings reign succeeded *Eliah*, as appears 2 *Kin.* 3. 14. where for *Iehoshaphats* sake *Elisha* regardeth the request of the king of Israel, to procure water for his perishing army; but this writing came from *Eliah* to *Iehoram*, the *son of Iehoshaphat* reigning in his fathers stead

after

after he had committed that horrid massacre upon his brethren, 2 *Chr.* 21. 4, 12. and *Iunius* in his notes gives this reason for it, *sic oportuit impium regem ab absentibus reprehendi, qui præsentes non fuisset passurus*, "Thus was it fit that the wicked king "should be reproved by one that was ab- "sent, who would not endure the reproofs "of those that were present.

And R. *David* is of the same opinion (as indeed *Iunius* in his Notes doth frequently borrow many expositions from the Jewish D^rs. not the דרשנים the *allegorical*, but the מפרשים the *literal* interpreters, whereof *Kimchi* is judged the very best) & he gives us this gloss; this *writing* from *Eliah* (saith he) was delivered after *Eliah* was ascended, but the meaning is that the thing had been revealed by *Eliah* to one of the prophets, who commanded him to write it in a book, and give it to *Iehoram*, & tell him, that it was a writing sent to him from *Eliah*, that so *Iehoram* thinking the writing sent to him from heaven might humble his heart: So will I here present our back-sliding age with a reproof from S. *Paul*, that hath been so many years dead, because I see that back-sliders do not regard the reproofs of their ministers who

are

are now living; and I cannot but hope if I have not willingly miſtaken the Apoſtle, that no cõſciencious& godly man(ſuch as we all pretend to be) will willingly miſtake me.

We muſt then look on S.*Pauls* profeſſion in this place, as a true Chriſtians profeſſion, becauſe it is a profeſſion of his Chriſtian Religion,conſiſting of two parts, of his *worſhip*, & of his *faith*,which are the two eſſential or ſubſtantial parts of Religion; *fides & cultus*, *faith in God,and the worſhip of God*;& though the*faith* be put laſt in the order of the words, yet is it firſt in the order of nature; for becauſe S. *Paul beleeved all things which were written in the law and in the prophets*, *therefore did he worſhip the God of his fathers*.

But before our Apoſtle ſhews the *ſubſtance* of his profeſſion *what it is*; he doth ſhew the *neceſsity* of it, *why it is*; for the *neceſsity* of his Chriſtian profeſſion is imported in theſe words [*But this I confeſs unto thee, that after the way which they call hereſie*] as well as the *ſubſtance* of it in theſe words [*ſo worſhip I the God of my fathers, beleeving all things which are written in the law, and in the prophets.*]

And indeed as it is the great duty, ſo it ſhould be the great labour of every Chriſtian

to

to keep his *heart true unto his Saviour*, & to keep his *tongue true unto his heart*; to keep his heart true to Christ, that he may be unmoveable in the love of his Religion; and to keep his tongue true unto his heart, that he may be unmoveable in the profession of that love; and for both these we have here an excellent president [*So worship I the God of my fathers, beleeving all things which are written in the law and in the prophets.*] There *his heart* is true to *his Saviour*, in the substance of Religion; and before that; [*but this I confess unto thee, that after the way which they call heresie, so worship I,*] There *his tongue is* true to *his heart* in the profession of it: for he looks upon the profession of his Religion as a *necessary* duty, not to be *omitted for fear*, not to be *dissembled for shame*, [*I unto thee*] hints both these, *I* a prisoner at the bar, *to thee* a iudge upon the bench; for Saint *Paul* was here arraigned as a felon for his Religion, which hath been allways the portion of the godly; for the wicked presidents and princes could not but say, *we shall not finde any occasion against this* Daniel, *except we finde it against him, concerning the law of his God*, *Dan.* 6. 5. I say Saint *Paul* had been indicted, and was here ar-

arraigned as a felon, or a delinquent that in the midſt of a general refuſal or denial of Chriſt, he durſt own to be a Chriſtian, and would be conſtant in the profeſſion of his Chriſtianity; and he ſhews that notwithſtanding all the affronts offered him, and the aſperſions caſt upon him, yet his profeſſion being truly Chriſtian was ſuch as he might not be afraid, would not be aſhamed of: [*I unto thee*] is enough againſt the *fear*, & [*which they call hereſie*] is enough againſt the *ſhame*. Let us put on the *armour of proof* againſt the *fear*, and we ſhall *need of no mask* or *vizard* againſt the *ſhame*.

And ſurely this *Ego* in the Text, Saint *Pauls* example is warrant enough not to be afraid, for ſo ſaith the holy Ghoſt by his mouth, *Be ye followers of me, even as I alſo am of Chriſt*, 1 *Cor.* 11. 1. Every man is bound to follow his Church, where that follows his Saviour; but becauſe this refractory age thinks it the neareſt cut to go to Chriſt to run away from his Church, it will not be amiſs to ſhew how our bleſſed Saviours example did move Saint *Paul*, that ſo both examples together may the more forcibly move us not to be afraid to make profeſſion of our Religion: For ſo it is record-

ed of our bleſſed Saviour, that *before Pontius Pilate he witneſſed a good confeſſion, or a good profeſſion*, 1 *Tim.* 6.13. can we be called before worſe tyrants then *Felix* and *Pilate*? Can we look for better examples then Saint *Paul* and our bleſſed *Saviour*, the one the teacher, the other the King of Saints? & lo, Saint *Paul* profeſſed his Religion before *Felix*, our bleſſed Saviour before *Pilate*, and both them profeſſed it when there was the greateſt danger of that profeſſion, when they were in danger of their lives (not onely of their livelyhoods) for profeſſing it; if the tyranny cannot be greater, why ſhould the profeſſion be leſs? for ſo Saint *Chryſoſtome* ſets down the profeſſion of Chriſt before *Pontius Pilate*. Ἐγὼ ἦλθον μαρτυρῆσαι τῇ ἀληθείᾳ, "I came to be a witneſs to the truth, "or a martyr for it: a *witneſs* to the truth *in times of peace* and *proſperity*; a *martyr* for the truth *in times of oppoſition* and *apoſtaſie*: ſo ſhould every Chriſtian think and ſay that he was not born as a man, much leſs newborn as a Chriſtian for himſelf, but for his Saviour, to be a witneſs to the truth: For if this principle of Religion were doctrinal in our hearts to beleeve it, it would alſo be practical in our lives to perform it; but we beleeve

leeve not the doctrine, and therefore regard not the practise; the faith is first dead, then the work, so saith the prophet, *He that beleeveth in him shall not make haste, Isa.28.16. (id est) ex impatientiâ & infidelitate ad res præsentes non confugiet*, saith *Junius*, "He "that beleeveth in him shall not make such "haste, as out of impatience and infidelity "to comply with the present occasions or "opportunities, more to keep his estate, "then to keep his conscience, as those mis-"creants did *v.15.* who said *we have made a covenant with death, and with hell are we at agreement, when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falshood have we hid our selves. Junius* thus rightly explaineth their wicked meaning, "we are "as secure, as if we had made a covenant "with death, we have done as much as wise "men can do, (and more then honest men "will do) to preserve our selves to make an "agreement with those that are too strong "for us; we have cast up our banks against "the overflowing scourge, and though you "call it lies and falshood, which we have "done, yet we know it is our best policy, "and our best security.

This is to *make haſte* in times of perſecution for Religion, and this he will not do, who truly *beleeves* in Chriſt; and becauſe ſuch *haſte* commonly ends in *confuſion*, the Greek interpreters (&Saint *Paul* from them) in ſtead of [*ſhall not make haſte*], do thus render the words, [*ſhall not be confounded*,] *Rom.* 9. 33. A good Chriſtian will make no ſuch haſte as tends onely to ſhame and confuſion, becauſe he beleeves in Chriſt, and therefore will patiently wait his leiſure, and zealouſly follow his example; that is, he will profeſs Gods truth, maugre all the oppoſitions of malicious, all the ſcorns and reproaches of ungodly and profane blaſphemers; for ſo Saint *Chryſoſtome* ſaith, our bleſſed Saviour made his profeſſion: and he hath good ground for ſaying ſo (as have generally all the fathers for what they ſay, though our upſtart Divines come moſt commonly with an *Ipſe dixit*, a proof rather of their confidence, then of their doctrine, ſuch a proof as is not indurable in ſound Philoſophy, and much leſs in ſound Divinity;) for Saint *Iohn* had ſaid ſo much before him, S. *Iohn* 18.37. *To this end was I born, and for this cauſe came I into the world,* μαρτυρῆσαι τῇ ἀληθείᾳ, not onely to be *a witneſs to* the

the *truth*, but also to be a *martyr for the truth*: This was our Saviours profession concerning himself, not onely as he was personally Christ, but also as he was mystically so, and in that regard must needs concern every Christian who is a part of his mystical body; for it was an excellent determination of the *Feudarie law*, *si in prælio Dominum non mortuum, nec ad mortem vulneratum reliquit Vasallus, Feudum amittit*, (*Cataneus in Feudo.*) "If the fee-farmer or copy-"holder leave his lord in the battle, being "wounded, but not dead, nor having his "deaths wound, he is to forfeit his fee-farm "or copy-hold, becaufe of his deteftable "unthankfulneſs.

This rule will much concern us Chriſtians, if we ſeriouſly conſider it, and if not, it will concern us ſo much the more: For we all hold *the right* of our *inheritance to heaven* as it were by *copy* from our bleſſed *Saviour*, whom *God hath appointed heir of all things*, *Heb.* 1. 2. This our Lord is often *wounded*, *Acts* 9. 4. *why perſecuteſt, why woundeſt thou me?* but cannot be wounded unto death, for he is *our almighty God bleſſed for ever*, *Rom.* 9. 5. If we *run away* and leave him in the battels, or rather the uproars and coun-

ter-ſcuffles of wicked & ungodly miſcreants (for man can have no title to a juſt war againſt his Maker, and much leſs againſt his Redeemer) we ſhall *forfeit* our *copies*, and perchance may looſe *our inheritance.*

Nor let us think to excuſe our ſelves, by ſaying we took them who grievouſly wounded our Lord for his friends (becauſe of their ſpecious and godly pretenſes) not for his enemies; for it is all one as to our ſin, if we leave him, and ſhall be all one as to our puniſhment, whether he be wounded by his enemies or by his friends; for himſelf owneth *to be wounded by his friends*, as well as by his enemies, *Zech.* 13. 6. *and one ſhall ſay unto him, what are thoſe wounds in thy hands?* (nay in thine heart Lord, for our profaneneſs hath more pierced thine heart, then their nails pierced thine hands) *then he ſhall anſwer, Thoſe with which I was wounded in the houſe of my friends*; that is, ſuch men as pretended to be my friends, ſaying they would advance the glory of Chriſt, & the purity of the Chriſtian Religion; for *he that was wounded for our tranſgreſſions, Iſa.* 53. 5. is ſtill ſo wounded by tranſgreſſours, as our tranſgreſſions do wound us; ſome wound us as enemies, that ap-

pear in their own hoſtile colours, ſome as friends that carry a pretence, a ſhew of righteouſneſs: If *we leave him in his wounds*, we *forfeit our copies*, and let go our *intereſt to heaven*; for that of Saint *Mark*, 14. 50. *and they all forſook him and fled*, was before his title to his Lordſhip had been fully cleared, and therefore obtained pardon; but now if we forſake him and flee, neither will his mercy pardon us, nor can our own conſciences admit his pardon untill we return again; for if we will needs forget him, why ſhould we think he will remember us? and we may *forget* him, not onely by letting him ſlip out of our *memory*, but alſo by letting him *ſlip* out of our *commemoration*; it is *Aben Ezra*'s obſervation upon the words of the Preacher, *Eccl.* 9. 15. *yet no man remembred that ſame poor man*, מילט זכירה this word זכר is not onely to *remember* in the minde, but alſo to *commemorate* with the mouth; and ſo it is ſaid, *no man remembred that poor man*, becauſe *no man ſpake honourably of him*: ſo is it with us, if we *commemorate* not our Saviours merits and mercies, we *forget* them; and therefore if we *profeſs* not his truth, we may not be thought to *remember* it: for *we cannot but know the*

grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich, 2 *Cor.* 8.9. He is that *poor man* who by his wisdom hath delivered the city of God, and in it our souls; Oh let it never be said, Through our fearfulness, and much less through our unthankfulness, that we did not *remember that poor man*.

Secondly, this profession is such as we may not be ashamed of, [*after the way which they call heresie.*] Here was a course taken to make Saint *Paul* ashamed, as well as afraid; for he was not onely questioned for his life, to make him afraid; but he was also questioned as if he had been a delinquent or malefactour, to make him ashamed of his Religion; he was publickly indicted at a grand Sessions, as if he had been some felon or murderer; and *Tertullus* would fain perswade his judges that he and his complices were able to prove the indictment, *v.*5. *For we have found this man a pestilent fellow* (*Græcè* λοιμὸν, a *meer plague* or pestilence, as ready to infect our souls, as the plague is ready to infect our bodies) *& a mover of sedition among all the Jews throughout the world.* (it was they were the movers of the sedition, though

though the Apoſtle was accuſed for it) *and a ring-leader of the ſect of the Nazarens*: πρωτοστάτην, one that *ſtood in the firſt rank or file*, as ready both to maintain & promote the ſect: We may in brief ſay with S. *Chryſoſtome*, that they did ſeek to make him odious for his diſaffection, as well as contemptible for his Religion, & accordingly uſed all cunning artifice that they might ſo do, therefore they ſaid; they found him as if he had been ſome runaway, whereas he was no leſs then ſeven whole days together in the temple but their chiefeſt ſpite was againſt his Religion, and therefore they revile & reproach that, as if it were impious againſt God (fitter to infect ſouls then to ſave them) ſeditious againſt the State, (fitter to make factions, then to compoſe them;) and ignominious in it ſelf, (fitter for *Nazareth* then for *Jeruſalem*, and rather to be called a *Sect*, then a *Religion*:) but he knows it to be the onely way of ſanctification, of peace, of glory; and will not be diſcountenanced in it by their reproaches, and much leſs driven from it by their menacies, which is the reſolution of every one that deſires to be *a man after Gods own heart*, and the performance of every one that is ſo, *Pſal.* 119. 61. *the bands* or the *com-*

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nies,, (*Hebr.* the *ropes*, the *cables*, that are ſo twiſted together as not to be unravelled, and much leſs to be broken) *the bands of wicked men have robbed me*, (*have made a prey of me*) *but I have not forgotten thy law.* If neither fear could drive Saint *Paul*, nor ſhame could keep him from the profeſſion of his Religion, it is evident that he thought it neceſſary by a double neceſſity, the neceſſity of *command*, and the neceſſity of *means* conducing to the end; *neceſſitate præcepti*, *neceſſitate finis*. Firſt, the profeſſion of our Religion is neceſſary in regard of the precept, for we have the command of Chriſt for it, S. *Mat.* 10.32. *whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my Father which is in heaven.* But you will ſay; this onely concerns his perſon, and who is ſuch a reprobate as to deny his Saviour; therefore ſee S. *Mar.* 8.38. you will finde it doth alſo concern his doctrine; *whoſoever therefore ſhall be aſhamed of me and of my words in this adulterous and ſinfull generation, of him alſo ſhall the Son of man be aſhamed, when he cometh in the glory of his Father, with the holy angels.*

If godly, and devout, and efficacious *forms of prayer* be not Chriſts words, ſhame upon

his Church for obtruding them; if they be Christs words, shame upon schismaticks for rejecting them: if the *apostles Creed* be not Christs word, how came it to be universally received and professed in Christs Church? if it be, how may it be disused or despised by any Christians? Lastly, if Christs own most holy prayer, be not his words, let us leave it out of the text; if it be, how can we leave it out of our prayers? nay, how dare we multiply cavils and blasphemies, in stead of arguments or objections, against the use of it? for all pretence of excuse is here taken away; let the *adulterous and sinfull gencration* be ashamed of it, but let not the righteous, and the faithfull servants of Christ be so.

Though the whole generation *adulterate* the truth in corrupting the *doctrine* of it, yet we must keep it *undefiled*; though the whole generation bid *defiance* to the truth, by neglecting and reviling the practise of it, yet we must continue in our uprightness; though the whole generation be *adulterous* and *sinfull* going a whoring after their own inventions, and turning away from Christ, yet that is not ground enough for us to bear them company.

For

For it is equally neceſſary for every Chriſtian to profeſs the true Religion, (when he is thereunto called) and to abandon idolatry and ſuperſtition; that idolatrous decree might no more be obeyed, which forbad *Daniel to pray to the true God*, then that which commanded the three children to worſhip a *falſe god*: In this caſe, the omiſſion is dangerous as well as the commiſſion; for the omiſſion denies God whom it doth not worſhip, as the commiſſion blaſphemes God by falſe worſhipping; and therefore we ought not to be terrified from the true Religion for fear of the *lions* ready to *devour* and *break* us in *pieces*, no more then we ought to be terrified into the falſe Religion for fear of the *fiery furnace* ready to *burn us to aſhes*.

And this Divinity we may learn not onely from the prophet *Daniel* in the captivity, but alſo from the prophet *Jeremy* before it; who of purpoſe to forewarn and forearm the Jews againſt the temptations of their bondage, did put down that verſe in *Syriack*, *Jer.* 10. 11. whereby they were to reprove the *Babylonians* for their idolatry, whereas all the reſt of his prophecy is in *Hebrew*: ſo little were the *Jews* to be aſhamed or afraid of owning their Religion and their God in

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Babylon, that they were to reprehend the *Babylonians*, for their idolatry even in their own language, and in their own territories and dominions; and we that look upon the Scripture as a perfect rule of *Faith* and *Life*, must look upon these prophets as teaching us how to behave our selves in persecution or adversity, no less then we look upon the rest as teaching us how to behave our selves in peace or prosperity: For so *Kimchi* him- " self tells us upon the fore-named verse of " the prophet *Ieremy*, *that it was writ in Sy-* " *riack*, to the intent the *Iews* might be rea- " dy to answer the *Babylonians* in their own " language, if in their captivity they should " tempt them either to *serve false gods*, or " to *deny the true*; for (saith he) *this say-ing of God did the prophet Ieremy send to the children of the captivity, that they might have it ready to answer the Chaldeans*.

Secondly, the profession of our Religion is necessary in regard of the end, not onely in regard of Gods command, but also in regard of our own salvation, for we cannot have Christ without it: so saith the Apostle, *Heb.* 4. 14. *Seeing then that we have a great High Priest that is passed into the heavens, Iesus the Son of God, let us hold fast our pro-*

profeſsion: The inference muſt be this, if we hold not faſt our *profeſsion*, it is becauſe we have not yet this *High Prieſt* to make *interceſſion* for us, and without his interceſſion we cannot come boldly to the throne of grace: the ſame exhortation he repeats again, *Heb.* 10. 21, 22, 23. and reenforceth it with the ſame reaſon, not for want of *variety* to expreſs himſelf, (for he was called *Mercury, becauſe he was the chief ſpeaker, Act.* 14. 12.) but to keep us from *variety*, or rather *inconſtancy* in our profeſſion: wherefore thus he argueth, *we cannot draw near with a true heart in full aſſurance of faith, unleſs we hold faſt the profeſsion of our faith without wavering*; for the words are ſpoken *conſequenter*, by way of conſequence, and from the everſion of the conſequent, the argument is undeniable to the everſion of the antecedent: Therefore, they who are not true to themſelves, *holding faſt the profeſſion of their faith*, cannot eaſily be true to their Saviour by *drawing near to him with a true heart in full aſſurance of faith*; and accordingly he ſaith not, Let us hold faſt our faith, which is onely *internal*; but, Let us hold faſt the profeſſion of our faith, which is *external*: It is not enough to ſay that we keep

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one, unleſs we alſo can ſhew that we keep the other.

And what then can be the reaſon that ſo many men daily fall from the *profeſsion* of the *faith*, but meerly a twofold *ignorance* (though they pretend to *knowledge*) one of *themſelves*, another of their *Saviour*: They are ignorant of *themſelves*, know not their ſpiritual ſtate or condition, know not when they are on the mount, when they are called to the ſtate of grace, and therefore ſay not with Saint *Peter*, *Lord, it is good for us to be here*: And they are ignorant of their *Saviour*, acknowledge him not as the *Captain of their ſalvation*, or they would never forſake his colours; they look no further then the outworks of Religion, look not into the foundation of it, for if they did they would be unmoveable; the foundation moves not, no more can he be moved that ſticks and cleaves to the foundation.

O thou which art the way, the truth, and the life; the *way* wherein we ſhould walk, the *truth* to direct our goings, and the *life* to reward us at our journeys end; *Forgive* us our ſtrayings and ſtraglings out of thy *way*, *direct* us in thy *truth*, and never leave *directing* us till thou bring us to everlaſting *life*, to bleſs and

& praiſe thee our moſt mercifull Redeemer, with the Father and the holy Ghoſt, world without end. *Amen.*

Thus we ſee the neceſſity of being *conſtant* in our *Chriſtian* profeſſion, if we will either hear St. *Pauls* doctrine, or follow his example. Let us in the next place obſerve the *ſubſtance* of that profeſſion, that we may be unſhaken and unmoveable in our conſtancy: For Religion is beſt when it comes neareſt God, as having *holineſs* from his *purity*, and *peace* from his *unity*, ſo alſo having *duration* and *perſeverance* from his *eternity*: Accordingly St. *Pauls Religion* depends altogether on God, and therefore in the *profeſsion* and *practice* of his Religion, we are ſure to meet with nothing but with unqueſtionable true *godlineſs*; for the ſubſtance of his profeſſion is twofold, *profeſsio cultûs*, *profeſsio fidei*, a profeſſion of worſhip, [*ſo worſhip I*,] & a profeſſion of faith, [*beleeving all things, &c.*] Concerning his worſhip it is evident he had the *true* Religion, for he *worſhipped God*; and he had alſo the *ancient* Religion, for he worſhipped *the God of his fathers*.

His Religion was the *true* Religion, *in modo colendi, in objecto cultûs*, in the manner of

of his worſhipping, and in the object of his worſhip.

Firſt, in the *manner* of his worſhipping, for it was with great *fear* and *reverence*, λατρεύω (ſaith he) which is a word derived from much *trembling*; but whether it be ſo in the *word* or no, is not material, it muſt be ſo in the *thing*; for it is the very nature of *true Religion* to *fear* God, and therefore the one is expreſſed and explained by the other, *Deut.* 6. 13. *Thou* ſhalt *fear the Lord thy God and ſerve him*; if there be no *fear*, there can be no *ſervice*, if there be no *reverence*, there can be no *Religion*: Unleſs the *Centurion*, and they that were with him, had *feared* greatly, they had never *honoured* Chriſt by ſaying, *truly this was the Son of God*; S. *Mat.* 27. 54. A Religion without *fear* cannot pierce the heart to make room for God, much leſs open the mouth to glorify him; and therefore the prophet *Jeremy* calling upon the *Jews* to return to their Religion, labours to fill their hearts with the *fear* of God, *Jer.* 5. 22. *Fear ye not me, ſaith the Lord, will ye not tremble at my preſence?*

Secondly, St. *Pauls* Religion was alſo the *true* Religion, *in objecto cultûs, in the object of his worſhip*, λατρεύω θεῷ, *I worſhip God*: Di-

vinely S. *Aug. Quod colit ſummus angelus, id colendum ab homine infimo; what is worſhipped by the higheſt angel, that is to be worſhipped by the loweſt man; angels* then are *fellow-worſhippers* with men, not objects of their worſhip:

And as it is with *Adoration*, ſo alſo with *Invocation*; for they both alike tend to the acknowledgement of the Supremeſt excellency, the one by *Deed*, the other by *Word*; the one by *bowing* to his Majeſty, the other by *calling* upon his Mercy; And *Bellarmine* himſelfe confeſſeth, "That the *Invocation* of Saints was no part of the Old Religion in "the Old Teſtament; becauſe (ſaith he) the "Patriarchs, and Prophets before Chriſts "death, were not admitted immediately into "glory. [*In carceribus inferni detinebantur.*] But is it not ſafer to ſay, that *Invocation* being the higheſt honour we can give, may not be given ſave onely to the moſt Higheſt, by the Religion either of the old or of the new Teſtament? for there is neither *precept* nor *example*, nor *promiſe* for the *Invocation* of any but of God alone in all the book of God, ſo that we cannot *Invocate* either Saint or Angel in *Faith*, and *whatſoever is not of Faith is ſin*, (*Rom.* 14.23.) And if our *Prayers* be

be *turned into ſin*,(which was a *curſe* prophetically intended onely againſt the perſon of *Judas* for *betraying* our bleſſed *Saviour*, Pſa. 109.v.7. nor can we have ſhare in the *curſe*, unleſs we have a ſhare in the *treachery*) I ſay, if our *prayers be turned into ſin*, what ſhall we do to *pray for the forgiveneſs of our ſins*, if ſo be, that we ſtill *ſin* in *praying*? So neerly doth it concern all Chriſtians to be ſure that their Religion be(as St. *Pauls* was)*true* in the *Object* of their worſhip:

And by the ſame reaſon that his Religion was the *true*, it was alſo the *ancient* Religion. *Doceant Adamum Sabbatizâſſe*, was an excellent challenge againſt thoſe who maintained the morality of the Jewiſh Sabbath; "Let them ſhew it was a part of *Adams* Re-"ligion, or they will never be able to prove "it ought to be a part of ours; for the ſame religion that ſaved him muſt ſave us; if it be the *trueſt*, it will appear to the *firſt*: & ſo is it here with S. *Pauls* religion; as it was the *true*, ſo was it alſo the *ancient* Religion, for *he worſhipped the God of his fathers*: πατρῴῳ θεῷ, *Patrio Deo meo*, ſaith the vulgar Lat. *My Fathers God*(and) *my God*; whereby he had both the *credit*, and the *comfort* of his Religion;

Firſt, S. *Paul* had the *credit* of his Religi-

on, that it had been tryed by so long experience, for so many years together, and had justified it self in that tryal; Religion like an *aged-man* requiring our esteem by being *gray-headed*, and that practice of *godliness* being most venerable, which is likest God, in being the *Ancient of dayes. Dan. 7. 9.*

And we of this *Church of England* can have no better plea for our selves, and ought not to use a worse, then to say, that *our Religion* is the *same* Religion *with our Fathers*, though not the same *Superstition* with it; wherein they had left their *first Fathers*, (the *Apostles*, and the Primitive Christians) therein onely have we left them: for we profess with those Holy men, *Ezra 5. 11. We are the servants of the God of heaven and earth, and build the house that was builded these many years agoe*; we desire not to lay one stone more, nor one stone less, then was *anciently* laid, onely we are not willing to mistake a false for a true Antiquity. *Id verum, quod primum, that is the truest which was the first*; And it was our Blessed Saviours own way of reasoning; *Non sic fuit ab initio; It was not so from the beginning*, and yet it had been so for a very long time before.

Secondly,

Secondly, S. *Paul* had the *comfort* of his Religion, in that he worſhipped the *God* of his *Fathers*; for his Religion entitled him to the ſame God his *Fathers* had before him, who had ſhewed great mercy to them, and had promiſed to ſhew mercy to their children for their ſakes; the *Jews* had *comfort* in their *Fathers*, when they had not in themſelves; *Moſes* uſeth three Arguments why God ſhould not deſtroy the children of *Iſrael* for their Idolatry, *Exod.* 32.11,12,13. The *firſt* was his *former benefits*, leſt they ſhould ſeem to be loſt and thrown away; The *ſecond* was his *own glory*, leſt that ſhould be obſcured, and his Name blaſphemed; and neither of theſe two Arguments prevailed; his *former goodneſs* had been too much abuſed, his *after glory* might be otherwiſe repaired: But then follows his *third* Argument, his *Promiſes to the Fathers*, and that prevails, then immediately, ſaith the Text, *And the Lord repented of the evil which he thought to do unto his people*, ver. 14.

Gods *veracity* is indiſpenſable, and muſt be indiſputable: And thus *Jarchi* gloſſes upon this third Argument, "If they have "ſinned againſt all thy *Ten Command-*

"*ments*, yet remember *Abraham* was up-
"right in his *Ten Temptations*; let *Ten* go
"for *Ten*; nay more, If thou haſt purpo-
"ſed to burn them, or kill them, or baniſh
"them, yet remember *Abraham*, and *Iſaac*,
"and *Iſrael* thy ſervants, thou wilt not do
"it; Remember that *Abraham* at thy com-
"mand expoſed himſelf to *burning*, when
"he went to *Ur* (that is *Fire*) in the *Chalde-*
"*ans*: *Iſaac* expoſed himſelf to *killing*, & *Ja-*
"*cob* expoſed himſelf to a long *Baniſhment*,
"to a weariſome Pilgrimage: And thus God
himſelf comforted *Hezekiah*, *Thus ſaith the*
Lord, the God of David thy Father, I have
heard thy prayer, I have ſeen thy tears, Iſ. 38. 5.

So willing & ſo ready is God to ſhew mercy, that he will find a cauſe to ſhew it to the *Children* for their *Fathers* ſake, when he cannot for their own: & doubtleſs it is to teach them not to truſt in their own righteouſneſs, if they be righteous, nor to diſtruſt his mercy when they have been captivated under the dominion of ſin & unrighteouſneſs.

And thus much concerning the *worſhip* of God, the firſt *ſubſtantial* part of S. *Pauls* Religion; The ſecond *ſubſtantial* part thereof ſtill remains undiſcuſſed, and that is his *Faith*: Concerning which we may obſerve

two

two things, First, That it was the *Catholick Faith*, Secondly, the *Proof that it was so.*

First, That his *Faith* was the *Catholick Faith*, [*Beleeving all things.*] A Christians *Faith* may be called *Catholick* in a two-fold respect, either *essentially* or *accidentally*; *essentially* in the substance of it, when he beleeves all those Christian Truths that God hath revealed as necessary to salvation, and beleeves them because of Gods Revelation; for as the second Epistle of Saint *Iohn* is called a *Catholick Epistle*, though writ to a private person, because it is *Catholick* or universal in its Instructions, though it be onely particular in its *occasion*; so is the true *Faith*, the *Catholick Faith*, though it may be continued onely among some few true Beleevers (for what hath been already may be again, and this case hath been in the days of *Athanasius*) because it is *universal* in its *Obligation*, though perchance almost *singular* in its *Profession.*

And in this sense the *Catholick Faith* and the *Christian Faith* are both one, whence *Athanasius* calls that the *Catholick*, which others have called the *Christian Faith*; although he insist most upon the true doctrine concerning the *Blessed Trinity*, even

as the Imperial Edict (cited in the *Code*, in the Title *de ſummâ Trinitate & Fide Catholicâ*) gives the name of *Catholicks* to thoſe Chriſtians who had a right belief concerning the *holy* and *undivided Trinity*; not onely (as we may ſuppoſe) becauſe the chiefeſt hereticks of thoſe daies had erred in that doctrine, but alſo becauſe they who erred not in it, could not eaſily erre in denying any Fundamental of the true *Chriſtian Faith*.

And thus *Aquinas* very briefly and plainly tels us what is this *Chriſtian* or *Catholick Faith*, even that *Faith* which brings us here to the ſaving knowledge, and will bring us hereafter to the bleſſed enjoyment of our Saviour Chriſt. *Credibilia de quibus eſt Fides ſecundum ſe, quæ directè ordinant ad Vitam Æternam, (Nam Fides eſt principaliter de his quæ videnda ſperamus in patriâ,* Heb. 11.1.) *Ut Incarnatio Chriſti & Trinitas: At alia ſunt de quibus non eſt Fides ſecundum ſe, ſed ſolum in ordine ad priora, ſc. ad manifeſtationem eorum, ut quòd Abraham habuerit duos filios.* (22æ *qu.* 1.) "Thoſe truths do "properly and of themſelves belong to the "*Chriſtian Faith*, which do immediately and "directly order and diſpoſe the beleever to "eternal life; for *Faith* is principally of thoſe "things

" things which we hope to ſee and enjoy in " heaven, *Heb.*11.1. ſuch as are the *Incar-* " *nation* of *Chriſt*, and the *Myſtery* of the " *Bleſſed Trinity*: But there are other truths " which do not properly and of themſelves " belong to the *Chriſtian-Faith*, but onely " in order to theſe (to wit) as far as they " conduce to the manifeſtation of them, as " that *Abraham* had two ſons:

As for the *firſt* of theſe, they are to be explicitly beleeved of all Chriſtians alike; As for the *ſecond*, it ſufficeth if they be implicitly beleeved by thoſe who have not the means of an explicit Faith concerning them; ſo that we may thus gloſs S.*Pauls* words, [*Beleeving all things that are written,*] viz. either *explicitly* or *implicitly*; all things *explicitly* that are revealed to me, and all things *implicitly* that are revealed in the Text: For every good Chriſtian hath a *preparation* of his ſoul to beleeve whatſoever is contained in the whole word of God, and a *reſolution* of his ſoul to beleeve it, as ſoon as it ſhall appear to him to be ſo.

Thus again the ſame Angelical Doctour, *Nam Fidei objectum per ſe, eſt, per quod homo beatus efficitur, per accidens autem & ſecundariò, omnia quæ in ſacrâ Scripturâ Divinitus*

tus traditâ, continentur. (22.æ *qu.* 2. *art.* 5.) "The *object* of *Faith* eſſentially in and of "it ſelf, is that which brings a man to the "beatifical Viſion (for *Faith* is to end in *Vi-* "*ſion*, as *Hope* in *Comprehenſion*, and *Cha-* "*rity* in *Fruition*.) But the *object* of *Faith* "*accidentally* and *ſecondarily* is whatſoever "is contained in the *holy Scriptures*, that "have been delivered to us from God.

As for the *firſt*, every Chriſtian is bound to beleeve them by an *actual* and *explicit* conſent or perſwaſion, and ſay with S. *Peter* (S. *Joh.*6.69.) *We beleeve and are ſure that thou art that Chriſt the Son of the living God*: We beleeve and are ſure of this all alike, Superiours and Inferiours: but as for the ſecond, a *virtual conſent* is ſufficient, which is not in the perſwaſion, but onely in the preparation of a good Chriſtians ſoul, whereby he is ready to beleeve whatſoever ſhall appear to him to be contained in the holy Scriptures; ſo that we may not unfitly ſay, that S. *Pauls Profeſſion* here ſets one rule for a *Chriſtian man*, and another rule for a *Chriſtian Divine*, [*to beleeve all things in the Law and in the Prophets*] For though both beleeve all things, yet the *Chriſtian man* beleeves many things by an

an *Implicit* which the *Chriſtian Divine* (who hath a greater meaſure of knowledge) is bound to beleeve by an *Explicit Faith*; for it is without all diſpute, that God requires not the ſame degree of Faith in all alike, neither *extenſively* nor *intenſively*, but *to whom much is given, of him much is required.* Wherefore this is the Catholick Faith eſſentially, a Faith that delivers and contains either *explicitly* or *implicitly* all that God hath revealed to man for his ſalvation.

Again, The *Faith* may be called the *Catholick Faith accidentally*, not in regard of the *ſubſtance*, but in regard of the *extent* and *diffuſion* of it; as when we beleeve thoſe "Truths which have been beleeved at all "times, in all places, and of all men that "profeſſed the *Faith* of *Chriſt*: *Quæ ubique, ſemper, & ab omnibus credita eſt*, as ſaith *Lirinenſis*. And in this ſenſe Faith is but *accidentally Catholick*: For it is but an *accident* of the *Chriſtian Faith*, that it be thus generally received or profeſſed; and therefore we finde that in ſeveral ages of the Church, the *Chriſtian Faith* hath not met with this reception or profeſſion: I told you of *Athanaſius* before, another will tell you, that when our Saviour Chriſt was put to death,

death, "True Faith remained onely in the "Bleſſed Virgin, *Fides in ſolâ Virgine remanſit*, ſo *Picus Mirandula*; and long before him *Bonaventure* ſeems to have been of the ſame opinion, who gives this reaſon why the Saturday was more peculiary devoted to the honour of the Bleſſed Virgin, "becauſe that in Her alone was the Faith "of the Reſurrection, during that Sabbath "or Saturday which Chriſt paſſed in the "Grave: *Indubitanter credendum eſt quòd Virgo Maria ſemper in fide ſtetit; Unde diſcipulis non credentibus & dubitantibus, ipſa fuit in quâ fides Eccleſiæ remanſerat ſolida & inconcuſſa; & ideo diem ſabbati ſolennizat in honorem ejus omnis Eccleſia.* (*Bona* in 3. *ſent. Diſt.* 3. 13.) He ſaith, all the Diſci-"ples had loſt the Faith (as loath that "S. *Peter* ſhould go alone) and that "all the Church did ſolemnize Saturday "in honour of the Virgin *Mary*, who onely had not loſt it; but he means ſurely his own Church, which he looked upon as all; for it will be hard to prove, that any other Chriſtian Church ever had this belief or this practiſe, but onely the Latine Church; and that Church hath had both a long time, & hath accordingly inſtituted and appointed

pointed the Office of the Virgin *Mary* to be ſaid every week on Saturday, as the Office of the *Trinity* on Sunday, of the *Angels* on Munday, of *ſalus Populi* on Tueſday, of the *Holy Ghoſt* on Wedneſday, of the *Venerable Sacrament* on Thurſday, and of the *Holy Croſs* on Friday: (*Miſſæ votivæ ſive commune in miſſali ſecundum uſum ſacrum.*) And the Rubrick gives this for the reaſon of that Inſtitution; *Quia Domino crucifixo & mortuo Diſcipulis fugientibus, & de Reſurrectione deſperantibus, in illâ ſolâ tota fides remanſit:* "Becauſe while the Lord Chriſt lay "dead and buried, the Diſciples being all "fled, and deſpairing of the Reſurrection, "his Virgin Mother alone retained entirely "the Chriſtian Faith.

It is not my purpoſe to examine the truth of this relation, nor the uſe that hath been made of it, I onely ask the Queſtion, was not the *Catholick Faith* the ſame then when it had ſo few Profeſſours, as it was afterwards, when all the Diſciples profeſſed it, and by their Preaching cauſed the whole world to profeſs it? If it were not the ſame *Faith*, then was the Bleſſed Virgin ſaved by one *Faith*, and we by another plainly againſt the Text, *one Lord, one Faith*, Eph. 4.5.

4.5. We muſt therefore ſay, it was the ſame *Faith* then, which is now, the very ſame *Catholick Faith*, but eſſentially in the ſubſtance or perſwaſion of it, not accidentally in the extent or profeſſion of it: the ſame eſſentially, for it [*beleeved all things in the Law and the Prophets,*] though not the ſame accidentally, for there was not the ſame profeſſion of that belief: For it is the ſame ſpirit of Faith whereby one beleeves, and whereby many beleeve, as plainly S. *Paul* declareth; *We having the ſame ſpirit of faith, as it is written, I beleeved and therefore have I ſpoken, We alſo beleeve and therefore ſpeak:* 2 Cor. 4. 13. Take *I* in the ſingular, or *We* in the plural, 'tis the ſame ſpirit of faith, in many and in few beleevers; *We alſo beleeve and therefore ſpeak.* There is no ſpeaking, no praying without this Faith, and there can be no wilfull neglecting either Time, or Means, or houſe of prayer with it; If we beleeve, we will ſpeak; If we will not ſpeak, it is becauſe we do not beleeve.

God takes it for an honour to be truſted, he that truſts him moſt, honours him moſt; For he moſt beleeves both his All-ſufficiency and his All-efficiency: *In thee, O Lord, do I put my truſt, deliver me in thy Righ-*

Righteouſneſs, Pſal. 71.1,2. O happy man who can pray to be delivered in Gods Righteouſneſs, when he cannot in his own; for ſurely God will always be righteous, though men ſeldome be ſo; if we make him our truſt, he will not fail nor deceive his truſt; therefore he that truſteth moſt, honoureth moſt, becauſe he beleeveth moſt; and he that beleeveth moſt, prayeth moſt: for as he that beleeveth, ſpeaketh in his heart, the aſſent being nothing elſe but the internal word of the minde; ſo he that ſpeaketh in his heart, ſpeaketh alſo with his tongue, the expreſſion of the mouth being nothing elſe but the external word of the heart; by the internal word a man ſpeaketh ſo as to hear and underſtand himſelf; by the external word he ſpeaketh ſo as that others may hear and underſtand him: *For with the heart man beleeveth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation*, Rom.10.10.

Are you for the belief? and why ſhould you not alſo be for the confeſſion? Are you afraid to loſe the righteouſneſs of God for want of Faith? and why ſhould you not be afraid to loſe the ſalvation of God for want of the Confeſſion? If we did look

upon

upon the profeſſion of Religion as an act of Faith, (as we ought to do) and not as an act of Cuſtom, we would all labour to be as unchangeable in our profeſsion, as we deſire to be thought unchangeable in our Faith; then would this diſtinction of Faith eſſentially & accidentally Catholick, come to nothing; for as the Chriſtian Faith is at all times equally Catholick in the Veracity of its perſwaſion, ſo it would alſo all times be equally Catholick in the extent of its profeſsion.

And good reaſon it ſhould be ſo, ſince it is grounded upon Gods Word, which is as unchangeable as himſelf, for ſo ſaith S. *Paul*, [*Beleeving all things that are written in the Law and in the Prophets*;] which is the reaſon or proof that his Faith is truly Catholick, becauſe it beleeves nothing but what is written: *Non credimus, quia non legimus*, was S. *Hieroms* rule to confute *Helvidius*; *Mariam nupſiſſe poſt partum non credimus, quia non legimus: Hoc quia de ſcripturis non habet autoritatem, eâdem facilitate contemnitur quâ probatur*: " We do not beleeve that " the Bleſſed Virgin had any other childe " after our Bleſſed Saviour, becauſe we do " not reade it; for what hath not its au- " thority from the Scriptures, is rejected " with

"with the ſame facility that it is alledged: ſo S. *Paul* here urgeth the Scripture, the written word, as the rule of his Faith, and the Law and the Prophets as the ſpecification of that rule.

Out of this Rule our Saviour Chriſt confuteth the devil, S. *Mat.* 4. nor doth the devil cavil with the manner of his confutation, as ſome of late have done, as if they thought it too little to be tormented by the devil, unleſs they might alſo be condemned by him, objecting the uncertainty of the Hebrew Points, or the difference of the Greek and Latine Tranſlations, or the various readings of the Text, and as various expoſitions of it; & yet it is obſervable, that not one of thoſe Texts there quoted by our Saviour Chriſt doth exactly agree with the original, word for word; not one Text is the ſame with the Original in words, though every one be in ſenſe; As for example, in *Deut.* 8. 3. no mention is made of *Word*, yet our Saviour ſaith, *by every word that proceedeth out of the mouth of God*; ſo *Deut.* 6. 16. the Text ſpeaks in the Plural number, *Ye ſhall not tempt*; Our Saviour quoteth it in the Singular, *Thou ſhalt not tempt*: So *Deu.* 6. 13. *Moſes* ſaith, *Thou ſhalt fear the Lord*

thy God and ſerve him; but our Saviour Chriſt quoteth him thus, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve*; altering one word, and adding another. O that men would be ingenuous with God, and rather then not learn this good leſſon, would learn it from this bad Maſter, who durſt not in Gods cauſe refuſe to be tried by Gods Word, but was far from loading himſelf with more ſin, by ſeeking to load the Word of Truth either with Cavils or with Calumnies: for if it be written in the Law & in the Prophets, it is not to be gainſaid, it is not to be contradicted; if it be not written there, as it was not in S. *Pauls* Religion, ſo it may not be in ours.

But you will ſay, the ſpecification of this Rule is too narrowly confined to the Law and the Prophets; I anſwer, that by theſe words is meant whatſoever is compriſed in the Canon of the Old Teſtament, as it was eſtabliſhed and received in the Jewiſh Church: For the holy Ghoſt plainly ſaith, *that to them* (i.e. to the Jews) *were committed the Oracles of God*, Rom. 3. 2. now the Jews before and at the coming of Chriſt were of two ſorts, the one properly called *Hebrews*, which lived in *Jeruſalem* or *Judea*, and underſtood

derſtood the Hebrew tongue, or elſe S. *Paul* would not have ſpoken to them in it, *Act.* 21.40. The other called *Helleniſts* or *Grecians*, either becauſe they were diſperſed among the *Greeks*, as ſaith *Baronius*, *Judæos in Græciâ habitantes dictos Græcos, in Palæſtinâ Hebræos*; or becauſe they uſed in their Synagogues to read the Bible onely in *Greek*, as *Scaliger* will have it, *Quia Biblia Græcè tantum legere ſoliti ſunt*: We read of theſe two ſeveral ſorts of Jews both together, *Act. 6.* 1. *There aroſe a murmuring of the Grecians againſt the Hebrews*, that is, of the *Jews* that uſed the *Greek* Bibles, againſt thoſe *Jews* that uſed the *Hebrew Bibles* in their Synagogues: And hence it came to paſs, that as the *Jews* themſelves were of two ſorts, ſo they did uſe a twofold Text of Scripture in their Synagogues, the one in Hebrew, the other in Greek, whence *Tertullian* in his Apology (*cap.* 18.) adviſing even Painims to ſearch the Old Teſtament, "whereby they might be drawn to the "Chriſtian Faith, ſaith, That it was to be "ſeen in *Ptolemies* library, or to be heard in "*Rome*, and other places in the Jewiſh Synagogues, who by paying a ſtanding tribute, did purchaſe this liberty of openly reading

the Scriptures, and that not onely in Hebrew, but alſo in Greek, in the ſame tongue wherein they were tranſlated in *Ptolemie's* library, as appears by a ſupplication of the Jews unto the Emperour *Iuſtinian.* (*Authenti.* 146. *Col.* 10. *quod ſic incipit*, *Æquum ſanè*,) wherein they make requeſt, That it might be lawful for them to read the Greek tranſlation of the ſeventy Interpreters in their Synagogues, as their cuſtome before had been; for in all probability the Jews of the diſperſion made this petition, becauſe they underſtood not the Hebrew text, as did not the Jews of Paleſtine, who did partly underſtand it in it ſelf, but fully as it was tranſlated in the Chaldee Paraphraſe, which was therefore read with the text in their Synagogues: and hence it came to paſs that the Greek text was firſt generally received by the Chriſtian Church, becauſe thoſe Jews which uſed it were diſperſed among the Gentiles, and the Greek was now become the common language of the world, and this Greek text or tranſlation having been uſed in the Apoſtles times for theſe reaſons, to wit, for the uniting of the Jews and Gentiles into one communion, and for the common edification of both being ſo united,

nited, did happily cauſe Saint *Luke* to continue the name of *Cainan* in the genealogy of Chriſt, (becauſe he found it in the Greek, though it was not in the Hebrew Bible) leſt if he ſhould have altered the long received tranſlation, he ſhould have diſcountenanced the newly received Religion, which evangelical condeſcenſion of his did no more authorize the Greek tranſlation to juſtle with the Hebrew text, then the Apoſtles condeſcenſion before, of abſtaining from bloud and meats offered to idols, did authorize the Gentiles to turn Jews, or the Jews to continue in their Judaiſme. But however, ſure we are the Greek Tranſlation was firſt generally received, becauſe it was generally underſtood both by Jews and Chriſtians; whereas the Hebrew text was then fully underſtood onely by ſome few Jews, and ſcarce at all by any Chriſtians.

And thus did the Jews uſe two ſorts of Bibles in their Synagogues, and accordingly did they deliver both ſorts down to the Chriſtian Church, the one in Hebrew, the other in Greek; but though they delivered down a double text of Scripture, yet they delivered not down a double Canon of Scripture, as *Ioſephus* himſelf doth teſtifie, *lib.* 1.

contra Appionem, quoted by *Eusebius*, *Eccl. Hist. lib.* 3. *cap.* 10. who affirmeth, That the Church of the Jews had but twenty two books for the ground of their faith; (the *Masorites* say twenty four books, counting *Ruth* apart from *Iudges*, and the *Lamentations* apart from *Ieremy*; and those that accounted *Samuel*, *Kings*, and *Chronicles*, each two books, made the number of the Canonical books of the Old Testament full out twenty seven) and these books (saith he) were all written before the time of *Artaxerxes*; and as for those which were written after that time (as all that we call *Apocrypha*) he tells us they had not the same authority with the others, because when they were written, there was not so undoubted a succession of the prophets as had been ever before. Πίστεως δ' οὐχ' ὁμοίως ἠξιώθη, διὰ τὸ μὴ γενέσθαι τὴν τῶν προφητῶν ἀκριβῆ διαδοχήν. So that though those other books came down in the Greek Bibles (if at least they were in them at that time, which is very questionable) yet they came not down as a part of the Canon, for that was the peculiar priviledge of those books alone, which had been written in Hebrew or Chaldee, and deposited in the ark by the prophets,

phets. And indeed we do not read that the Jews would hazard their lives for any one book of all the *Apocrypha*, but towards the Canon they were ſo zealouſly affected, that as they embraced it for the Book of God, ſo they would not be divorced from it by any terrours of man. Πᾶσι δὲ σύμφυτόν ἐστιν εὐθὺς ἐκ πρώτης γενέσεως Ἰουδαίοις, τὸ νομίζειν αὐτὰ Θεοῦ λόγματα καὶ τούτοις ἐμμένειν, καὶ ὑπὲρ αὐτῶν, εἰ δεῖ θνήσκειν πολλάκις. *Euſeb. l. 3. c. 10.* It is inbred in "all the Jews from their very nativitie, to "account their Teſtament the word of "God, to ſtick cloſe to it, and if need re-"quire, willingly to dye for it.

To this Canon of Scripture it is that St. *Paul* here appeals, calling it the *Law and the Prophets*; for ſo Chriſt himſelf had called it before, Saint *Mat.* 11.13. *For all the Prophets and the Law propheſied until Iohn:* and again, S. *Luke* 16.16. *The Law, and the Prophets were until Iohn*, that is, they were the Canon of the Scripture until *John*, but after that time there was to be another acceſſion to the Canon; & it is clear that neither under the Law, nor under the Prophets did our bleſſed Saviour comprize any of the Apocryphal books, becauſe none of them is quoted in all the New Teſtament, as pro-

pheſying of Chriſt, a truth not denied by thoſe who ſtand moſt upon the credit of the *Apocrypha*; for even in the Greek Bibles printed at *Paris* by the authority of Pope *Sixtus Quintus*, at the end of the ſecond volume there is an Index of all the teſtimonies alledged in the New, out of the Old Teſtament, and not one of them is taken out of any part of the *Apocrypha*.

But you will ſay, if this diviſion be good of the Old Teſtament, into the Law and the Prophets, what is become of the books of the *Kings*, *Chronicles*, *Iob*, the *Pſalms*, and all *Solomons* works, even of that whole third part of the Canon called by the *Maſorites* כתובים; for in *Gen.* 16. 5. The *Maſora* divides the whole Teſtament into three parts, תורה נביים כתובים The *Law*, the *Prophets*, and the holy *writings*.

I anſwer, They are included in theſe; for it is not imaginable that Saint *Paul* left them out of his Bible, although here he doth not expreſly name them; and indeed, the whole Canon of the Old Teſtament is ſometimes called the *Law* onely, ſometimes the *Prophets* onely, ſometimes both together, the *Law* and the *Prophets*. 1. The Canon of the Old Teſtament is ſometimes cal-

led the *Law* onely, as *Neh.* 8.8. *ſo they read in the book, in the law of God diſtinctly*; where by the *Law* muſt be meant the whole Teſtament, unleſs we will ſay that the Jews in their captivity had contracted the hereſie of the Samaritans, (whom they ſo much hated) to admit onely of the five books of *Moſes* for their Bible.

2. The whole Canon of the Old Teſtament is ſometimes called the *Prophets* onely, as 2 *Chron.* 20. 20. *Believe in the Lord your God, ſo ſhall ye be eſtabliſhed; believe his Prophets, ſo ſhall ye proſper*: his *Prophets*, that is, his word, as it is recorded in his Book.

3. The whole Canon of the Old Teſtament is ſometimes called both together, the *Law* and the *Prophets*, as Saint *Luke* 16. 29. *They have Moſes* (the pen-man of the *Law*) *and the Prophets*, that is, they have the written word of God, or Canon of the Text.

And thoſe ἀπόγραφα, thoſe other books of the Bible are no leſs compriſed in theſe two by Saint *Paul*, then they had been by our Saviour Chriſt before him; for indeed this was the moſt uſual way of citing the Old Teſtament, to call it *the Law and the Pro-*

Prophets; and there is but one place in the New Teſtament, that ſeems to confirm the *Maſorites* diviſion of the Old Teſtament into the *Law* and the *Prophets*, and *holy writings*, and that we finde Saint *Luke* 24. 44. where our Bleſſed Saviour ſaith, *That all things muſt be fulfilled which were written in the Law of Moſes, and in the Prophets, and in the Pſalms concerning him*, where the Pſalms are put for the ἁγιόγραφα, whereof they were but one, though a principal part.

The ſum of all is this, there is a difference betwixt the ſubſtance and the exerciſe of Religion, that they may be ſeparated in themſelves; but the difference is not ſo great, that they may prudently and juſtly be ſeparated by us, either in our profeſſion, or in our practiſe; for we ſee plainly that St. *Pauls* profeſſion and practiſe, contain in them the very ſubſtance of Religion, ſo that it is impoſſible for any man that diſeſteems the exerciſe of Religion, to have any high regard or eſteem of the ſubſtance of it; and it is obſervable in the firſt table of the Decalogue (which wholly concerns our duty towards God) that as the three firſt Commandments concern the ſubſtance of Religion,

gion, ſo the fourth concerns the exerciſe of it.

The ſubſtance of Religion is nothing elſe but the knowledge and worſhip of God; for *Abraham being ſtrong in faith, gave glory to God*, *Rom.* 4. 29. whereby we may ſee and muſt confeſs, that faith, and conſequently hope and charity do glorifie God as well as worſhip, though perchance not ſo publickly, yet ſure as cordially, for they glorifie God in the inner, as worſhip and thankſgiving do glorifie him in the outer man; wherefore in theſe conſiſts the ſubſtance of Religion, whoſe work it is to glorifie God, either inwardly, which is commanded in the firſt, or outwardly, which is commanded in the ſecond and third commandments.

I ſay, that as the three firſt commandments concern the ſubſtance of Religion, ſo the fourth wholly concerns the exerciſe of it: and as the firſt Commandment teacheth us the duties of faith, hope, and charity towards God; to believe in him, to fear him, and to love him with all our heart, with all our minde, with all our ſoul, and with all our ſtrength; and the ſecond and third, to worſhip him, to give him thanks, to call upon

on him, to honour his holy name, and his word; ſo the fourth commandment ſetteth us a time (and other circumſtances) for the exerciſe of theſe duties, teaching us to ſerve him truly in holineſs and righteouſneſs all the days of our life; for it is a groſs miſtake of ſome who make the fourth commandment a limitation or a reſtriction of the firſt, as if he that required our love with all our heart (to ſhew that we ought ſooner to be without our heart, then without his love) did require the publick profeſſion of that love onely one day in ſeven; no, we muſt know and profeſs the contrary, for it is impoſſible that the greater ſhould be limited by the leſſer, and our Saviour himſelf hath told us, that *Thou ſhalt love the Lord, is the firſt and great commandment*, Saint *Mat.* 20. 38. Wherefore all the reſt which have their greatneſs from this, cannot add any greatneſs to it, much leſs can they take away any greatneſs from it, and conſequently the fourth commandment muſt needs loſe its greatneſs, if it be brought to oppoſe this, that is to ſay, to confine this love of God by reſtraining the exerciſe of Religion to the Sabbath, as if Religion were made for the Sabbath, and not rather the Sabbath made

made for Religion; they who look upon Sunday as the onely Sabbath, do in effect ſay, That Religion was made for the Sabbath; they who look upon other Feſtivals as Sabbaths alſo, do in effect ſay, That the Sabbath was made for Religion: and without doubt they are of the ſurer ſide (which is the drift we ſhould aim at in all controverted points) who ſay, Days were made for duties, and not duties for days: for theſe men do ſay, That the ſubſtance of Religion is above the exerciſe of Religion (which God himſelf hath taught us in the very method of the commandments, putting the greateſt in the firſt place) and that the exerciſe of Religion was ordained and appointed to preſerve and maintain the ſubſtance of Religion, but by no means to reſtrain or hinder the ſame. Therefore it is ſafeſt explaining the fourth commandment, not by way of limitation or reſtriction, as if it limited and reſtrained the three former to it ſelf (which thoſe men do ſeem to be guilty of, who put down all other Chriſtian Feſtivals as unlawfull and ſuperſtitious) but by way of ſpecification or application, as ſhewing the neceſſity of exerciſing that Religion which is taught and commanded in the three former

mer, and not leaving it in our power to omit or neglect that exercise.

This being laid for a sure ground, that we have Gods absolute command, not onely for the substance, but also for the exercise of Religion, it must needs follow that they who regard not the exercise of Religion, cannot regard the substance of it: and consequently, whosoever is unsetled in the exercise of Religion (whether it be in the profession or in the practise thereof) cannot be thought well grounded in the knowledge and love of God.

For Divinity is a science that teacheth man to live to God, and therefore he that most lives to God is the best Divine: the best scholar may be he that hath best ordered his study, but the best Divine is he that best ordereth his life: and this Divinity St. *Paul* requireth alike of all Christians, who profess to believe in Christ, that they have a life answerable to their faith, a conversation answerable to their profession. *Rom. 6. 9. Knowing this, that Christ being raised from the dead, dieth no more*, there's the principle of faith; and *verse* 11. *Likewise reckon ye also your selves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord,*

Lord: there's the duty of life. He is the beſt *Divine*, he hath the moſt Chriſtian *Logick* that moſt makes ſuch collections: for *Divinity* treats onely of the *ſpiritual life*, whereby man lives *in* & *to* him, *by* whom he *lives*. And as the natural life hath *two* acts, the firſt Ἐντελέχεια, whereby it gives life; the ſecond Ἐνέργεια, whereby it gives motion: ſo hath alſo the ſpiritual life *two* acts; The firſt conſiſts in the *knowledge* and *love* of God: the ſecond in the profeſſion of that *knowledge*, and in the practiſe of that *love*.

Of theſe two acts conſiſted *Abrahams* Religion, of theſe two parts conſiſted his *Divinity*; even of *Faith* in God, (as ſaith S. *Paul*) and of *Works* according to that *Faith*, as ſaith S. *James*; and if we hope to get into *Abrahams boſome*, we muſt firſt get into his *ſtudy*. This was *Davids* Divinitie, *Pſal.* 37. 3. *Truſt in the Lord*, there's the *knowledge* and *love* of God, (for no man will truſt him whom he doth not know, and much leſs him whom he doth not love) *and do good*, there's the *profeſſion* according to that *knowledge*, and *practiſe* according to that *love*; and we muſt be men after *Davids* heart, if we deſire to be men after Gods own heart: In a word, This was the *Divinity*

Chriſt

Christ left unto his Church, S. *Matth.* 28. 19, 20. First teaching all nations to know God, then teaching them to observe his commands: and we cannot be good Christians unless we be members of Christs Church: and if we be good Christians, our faith will make us live in Christ, and our conversation will be according to our faith: which was the admirable prayer of the ancient Church upon *Ascension-eve*, (and I cannot better conclude this discourse then with a prayer, nor have I learned to reject a good prayer, because I finde it in the *Mass-Book*, no more then I may learn not to say *Eli, Eli*, that is, *my God, my God*, with my blessed Saviour, because some out of ignorance, others out of malice will say, *This man calleth for Elias*, S. *Matth.* 27. 46.) *Præsta quæsumus omnipotens Pater, ut nostræ mentis intentio, quò Unigenitus Filius tuus, Dominus noster ingressus est, semper intendat; & quò fide pergit, conversatione perveniat.* "Grant Lord we beseech thee, that whi-
" ther our Saviour is ascended, we may also
" with heart and minde thither ascend; and
" whither we ascend by our faith, there we
" may also dwell by our conversation, even
" in Heaven. Amen.

CHAP.

Chap. 5.

The assurance we have of the substance *of Religion, in that it is* spiritual, *and resembles God the authour of it, in his incommunicable properties of* Simplicitie *and* Infinitie; *as also in his* Immutabilitie *and* Eternitie, *which are the two consectaries of* Infinitie; *& also in his* Omnipotency, All-sufficiencie, *and* Omniſciencie, *which are the three consectaries of his* Eternitie.

THat *Religion* is of a divine nature, and therefore partaketh of Gods properties, both *incommunicable* and *communicable*, may be thought an impertinent diſcourſe by ſome, becauſe it deals in ſpeculatives, and perchance an impious diſcourſe by others, becauſe it may ſeem to deſtroy practicks, and ſo joyn hands with the ſacrilegious profaneneſs of this age, which trades wholly in deſtructives, not onely in regard of man, but alſo of God himſelf: Yet ſince the end of *Religion* is to bring man to God, it cannot be amiſs to ſee how near the work thereof conduceth to that end: and it may be proper, if not neceſſary, to ſhew the excellencies of *Religion*, that mens eyes being

dazled with the admirable beauty, their hearts may be inflamed with the divine perfections of holineſs.

For *Holineſs* and *Religion* are one and the ſame thing eſſentially, though they are different in our apprehenſions: therefore S. *Peter* calling upon us to be *religious*, calleth upon us in theſe words, 1 S. *Pet.* 1. 15, 16. *But as he which hath called you is holy, ſo be ye holy in all manner of converſation: becauſe it is written, Be ye holy, for I am holy:* where it is evident, that we are called upon for holineſs, from the *Grace of our Lord Jeſus Chriſt, the love of God the Father, and the communion of God the holy Ghoſt*: not onely by the authority of God the Father, [*For it is written:*] and by the example of God the Son, [*But as he which hath called you is holy*] but alſo by the communion of God the holy Ghoſt, [*Be ye holy, for I am holy:*] as if he had ſaid, Holineſs can have no fellowſhip with impurity, therefore unleſs you will be holy, you muſt not onely renounce the authority of God *commanding*, the example of God *conducting*, but alſo the fellowſhip of God *converſing* and communicating with you: For the force of the argument conſiſts in the proper nature of God, and our relati-

on *to* and *with* God. Accordingly I cannot better ſhew the excellencies of Religion, then by ſhewing how near its holineſs comes to the very nature and eſſence of God himſelf, and then none will doubt but the Angelical Doctour did rightly ſay, *Nomen ſanctitatis duo videtur importare, Munditiem & firmitatem*, that holineſs imports two things, *purity*: (for ſo ἅγιος is one far removed from the corruptions of the earth) and *conſtancie*, (for ſo *ſanctum* or *ſancitum*, & *lege firmatum* are all one) and there is an abſolute neceſſity of both theſe in that man that will be truly religious: for he that will be joyned to the moſt High, muſt be far removed from the things below, there's the *purity*; and he that will be joyned to the firſt Beginning and laſt End, (which is wholly immoveable) muſt be firm and immoveable in his conjunction, there's the *conſtancy*. Therefore ſaith the Apoſtle, *Rom.* 8. 38. *Certus ſum quòd neque mors neque vita ſeparabit me à charitate Dei*: "I am ſure and certain (not "onely I am perſwaded) that neither "death, nor life ſhall be able to ſeparate me "from the love of God. He that knows it is all one to love Religion and to love God, will never be ſeparated from its love: and he

that knows Religion to be the ſervice of God, will eaſily acknowledge, that ſuch as is the maſter, ſuch is his ſervice.

And therefore all Divines agree in this, that one and the ſame true Divinity, but ſome have likewiſe ſaid, that one and the ſame commandment (making the firſt and ſecond but one) doth teach us the true knowledge of God, and of Religion the proper ſervice of God; for Religion is nothing elſe but the immediate worſhip of God; *Religio diſtinctiùs,, non quemlibet, ſed Dei cultum ſignificat,* (ſaith S. *Aug. de Civit. Dei, lib.* 10. *cap.* 1.) If we ſay, Worſhip, we may poſſibly mean a *civil* or a *moral* worſhip: but if we ſay Religion, we can mean no other but Divine worſhip, or the immediate worſhip of God. And therefore there is no one attribute of God, but ſhews in ſome ſort the nature of the true Religion; for ſuch as God is in Himſelf, ſuch alſo is the Religion that ſerveth and pleaſeth Him.

I will accordingly endeavour (with Gods grace) to ſhew the nature of Religion from the very nature of God, yet with ſuch a method as ſhall not ſeek to ſatisfie the curious by its exactneſs, but onely to eſtabliſh the con-

conſcientious by its godlineſs, always remembring, that when God ſhews a mortal man his glory, (as he did to *Moſes*, *Exod.* 33. 23. though he may ſee much, yet much more there is which cannot be ſeen; nor can any Divine whatſoever ſee ſo much of God as he doth deſire, nor can he expreſs ſo much as he doth ſee: It is enough therefore if I draw ſuch a ſcheme of Gods attributes, as is fitteſt to inſtruct my ſelf and others in the nature of true godlineſs.

God is a Spirit, and ſo is his ſervice altogether ſpiritual, S. *John* 4. 24. *God is a Spirit, and they that worſhip him muſt worſhip him in Spirit and in truth.* There muſt be nothing in his worſhip of carnal inventions, and much leſs of carnal affections; *for to be carnally minded is death, but to be ſpiritually minded is life and peace, Rom.* 8. 6. wherein we have deſcribed in few words the true and the falſe Religion; the one is ſpiritual, the other carnal; they are both deſcribed, 1. In themſelves [*to be minded*] for religion calls for the ſoul, whether we ſerve God or Mammon; 2. In their cauſes, the cauſe of the one is *fleſh*, of the other *ſpirit*. 3. In their effects, the effect of the one is *life*, and the aſſurance of it, *peace*; the effect of the o-

ther is *death*: Religion then it self is to be *minded*, it always engageth the soul, and the true Religion is to be *spiritually minded*, engaging the soul according to the dictates of Gods holy Spirit. And indeed Religion hath the chiefest properties of a spirit; For

1. A spirit is invisible and imperceptible by the sense: so is the true Religion, *the natural man perceives it not*, 1 *Cor.* 2. 14. and S. *Paul* calleth the things of Religion *spiritual things*, *Rom.* 15. 27. *The Gentiles have been made partakers of their spiritual things*, and 1 *Cor.* 9. 11. *If we have sowen unto you spiritual things*. Take heed then of a carnal eye in Gods worship, that loves to look upon an image; but much more of a carnal affection, that loves to look upon it self.

2. A spirit hath life in it self, and giveth life unto the body: so Religion hath life in it self, and giveth life to those that are religious, S. *John* 17. 3. *This is life eternal, that they may know thee the onely true God, and Jesus Christ whom thou hast sent.* The true knowledge of God in Christ, (which cannot be without a practise answerable to it) is the true Religion, and that is life eternal, both formally in it self, and effectually in regard of us. Christ is not onely the truth, but also

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the life, S. *John* 14. 6. And ſo alſo are his words, S. *John* 6. 63. *The words that I ſpeak unto you they are ſpirit, and they are life*: no parting Chriſts words from *Spirit*, nor *Spirit* from *life*; and again *verſe* 68. *Thou haſt the words of eternal life.* Let nothing go for Chriſts word which is not ſpirit and life, and ſo ſpirit as to give life: wherefore if you ſee a Religion fraught with beads, pictures, crucifixes, and ſuch outward ordinances, be afraid of it; for theſe and the like are mens carnal inventions, meer carnal images; this is not Religion but ſuperſtition: Again, if you ſee a Religion fraught with envy, malice, hatred, uncharitableneſs, ſpiritual pride, perverſneſs, profaneneſs, licentiouſneſs, diſobedience, novelty, ſingularity, be afraid of it; for theſe and ſuch like are mens carnal practiſes, carnal imaginations; this is not Religion, but faction, ſuch as the Apoſtle caſteth down, 2 *Cor.* 10. 5. And the prophet ſeems to propheſie againſt, *Ier.* 43. 13. *For what are the images of the houſe of the ſun amongſt us*, but the humorous imaginations of thoſe that abuſe the light of the Goſpel? And this trial or proof of the true Religion is ſubſtantial, it concerns the very nature and eſſence of it; even as to be a ſpirit, is the ve-

ry nature and ſubſtance of God; there are other proofs that are alſo eſſential proofs of the true Religion, though they be not taken from the ſubſtance of God, but from his properties, and ſo that is the trueſt Religion, whoſe properties come neareſt to the properties of God. I will give you a ſhort ſcheme of both together, that ſeeing God himſelf in your Religion, you may love it *with all your ſoul*, *with all your minde*, *and with all your ſtrength*, becauſe ſo you are bound to love your God.

God cannot be known any further in his ſubſtance, then that he is a *Spirit*; and ſo accordingly is the ſubſtance of the true Religion, wholly *ſpiritual*: But the greateſt knowledge we have of God (the onely eternal Spirit) is by his properties, and by his attributes: his properties are internal perfections belonging to him as a Spirit meerly in regard of himſelf, as *Simplicity*, *Immutability*, and the like; his attributes are as it were external perfections belonging to him in regard of his creatures, as he is the *God of the ſpirits of all fleſh*, as *Mercy*, *Juſtice*, *Liberality*, and the like; or if you deſire not to diſtinguiſh between Gods properties and his attributes, you may ſay, that the properties

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of God are either ſuch as remove from him all kinde of imperfection that is in the creature, as *Simplicity*, which removes from him *compoſition*; *Immutability*, which removes from him *Changeableneſs*; *Immenſity* and eternity, which remove from him *Circumſcription* or *Confinement*, the one of place, the other of time; and theſe are called incommunicable properties, becauſe they are not communicable to any creature; Or the properties of God are ſuch as do aſſign to God all manner of perfection, Firſt, in his underſtanding; as *Wiſdome* and *Truth*. Secondly, In his will, as *Goodneſs* and *Liberty*. Thirdly, In his power of action, as *Omnipotency*; and theſe are called communicable properties, becauſe they are communicated to the creature, and are to be found in the creature, though in a proportion and perfection infinitely ſhort of what is in the Creatour God bleſſed for ever: Thus angels and men have *Truth*, and *Goodneſs*, and *Power*, though not an *Unerring* truth, not an *All-ſufficient* goodneſs, not an *Almighty* power; but they have not *Simplicity*, *Infinity*, *Immutability*, *Eternity*, which are the incommunicable properties.

And herein conſiſts the ſupereminencie of

of the true Religion above any creature whatsoever, that it shareth even in these *incommunicable properties* of God, even in his *Simplicity*, *Infinity*, *Immutability*, *Eternity*.

And first it shares in his *Simplicity*: now the *Simplicity* of the divine essence is such, that it admits of no composition at all, neither *Physical* composition of matter and form; nor *Logical*, of subject, and accident; nor *Metaphysical*, of act and power; whereas the purest spirits that are admit of *Logical* and *Metaphysical* composition, though not of *Physical*, God onely excepted, who admits of neither, So *Aquinas pr. part. qu.* 40. *Propter divinam Simplicitatem est duplex identitas in divinis, eorum quæ in rebus creatis differunt; quia enim illa excludit compositionem subjecti & accidentis, quicquid attribuitur Deo est ejus essentia; quia autem excludit compositionem formæ & materiæ, in divinis idem est abstractum & concretum*; Be- "cause of the simplicity of the divine es- "sence; there is a twofold identity in God, "which is not in any creature; First, an "identity of essence and attributes, because "there is in him no composition of sub- "stance and accident, Secondly, an identi- "ty

"ty of abſtract and concrete, becauſe there "is in him no compoſition of form and mat-"ter; and all action proceeding from form, it is evident that he who is the agent in and of himſelf, can be nothing elſe but a pure form without any mixture of any matter, *Nam quod eſt primò & per ſe agens, patet quòd ſit primò & per ſe forma*, 1 *par. qu.* 3. *art.* 2. So likewiſe Religion admits of no compoſitiou, but muſt ſtill remain in its own *Simplicity*; for

1. There is in Religion no Phyſical compoſition of matter and form, ſome will make Decency the accidental form of Religion; others the Evangelical counſels the eſſential form and perfection of it, but both are miſtaken; for the ſame holineſs is the Religion of the Chriſtian, that was of the Jew, though not the ſame beauty of holineſs: There is no ſeparating the eſſential matter of Religion, from the eſſential form of it; and what is not intrinſecally holy, that is, both materially and formally, cannot properly be ſaid to be a ſubſtantial part of Religion. Some look upon faith, hope, and charity as the formal part, upon the other duties of the Decalogue as the material part of Religion, but indeed ſuch conſiderations are

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meerly notional, they are not real; for no man can reject an article of faith, but he must also reject a commandment; nor can any man wrong any commandment, but he must also wrong an article of faith; thus can you not expunge or deprave any commandment that contains your duty towards God, but you must expunge or deprave some article of faith concerning him: so also of the second table, he that depraves any one of those commandments, depraves those articles of faith that concern the *Catholick Church*, and the *Communion of Saints*. Lastly, he that denies or depraves that part of Gods law which concerns himself, without any relation to his neighbour, doth also deny or deprave some of those articles of faith that concern himself, as *The forgiveness of sins, the resurrection of the body, and the life everlasting.*

As for example, you cannot think that any common drunkard or unclean person doth so much as seriously consider, much less truly believe the *Resurrection of his body*, which he doth continually defile with with his intemperances and uncleanness. And this truth being granted, which is not to be denied, and scarce to be disputed, it must

muſt needs follow, that 'tis impoſſible there ſhould be an abſolute infallibility of Faith in any man, till there be in him an abſolute impeccabilitie of life: for from the corruption in manners, will proceed the corruption in doctrine; and from corruption in doctrine, corruption in manners; ſo that the doctrine cannot be the form, and the duty the matter of Religion, ſince the falſe doctrine corrupts the duty, and the defective duty corrupts or depraves the doctrine, and we muſt allow the ſubſtance of Religion to be altogether incorruptible: and becauſe there can be in it no corruption, 'tis evident there is in it no Phyſical compoſition.

Secondly, There is in Religion no Logical compoſition *ex ſubjecto & accidente*: for no part of it but is ſubſtantial and eſſential: Faith can no more ſave without good works, then good works can be without faith: It ſeems the man had faith, who came running to kneel to our bleſſed Saviour, and to ask him, *What he ſhould do to inherit eternal life*, (ſure a better faith then any of our *Soliſidians* have, who neither run, nor kneel, nor ask) yet our Saviours anſwer is, *Thou knoweſt the commandments*: (S. *Mark* 10.) He ſaith not, Thou knoweſt the faith in Chriſt,

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and yet without doubt he included it; but so it is, Christ himself teaching us to go to heaven by obedience, doth plainly shew, there can be no true faith without it; and *Bona opera sunt perniciosa ad salutem*, is a most pernicious & blasphemous doctrine, though *Amsdortius* broach'd it out of zeal to the doctrine of Justification by faith in Christ, and out of opposition to the merit of condignity in good works: for 'tis not the right way to build up faith by pulling down obedience, since the Apostle himself telleth us, that the truth of the Gospel was made known to all nations *for the obedience of faith*, Rom. 16. 26. and 'tis evident, that faith it self is an act of obedience, and a duty enjoyned in the first commandment; so that we cannot take away faith from obedience, but we must take away obedience from the first and great commandment, that most requires it; which will not be so much as good Judaisme, and therefore sure cannot be good Christianity: for the Jews did of purpose in their doctrine, as it were, entangle the commandments one with another, to shew that one could not be violated alone, and that our obedience was alike due to all: therefore did they teach, that the preface,

I am the Lord thy God, was directly on the other ſide anſwered by the ſixth commandment, *Thou ſhalt do no murder*: for he that kills a man, deſtroys the image of God. The firſt commandment it ſelf, *Thou ſhalt have no other gods but me*, was directly anſwered by the ſeventh, *Thou ſhalt not commit adultery*: for idolatrie is a ſpiritual fornication. The third, (for it ſeems they looked on the ſecond as included in the firſt) *Thou ſhalt not take the Name of the Lord thy God in vain*, was anſwered by the eighth, *Thou ſhalt not ſteal*: for he that will be a thief, will not ſtick to forſwear himſelf. The fourth, *Remember that thou keep holy the ſabbath day*: was anſwered by the ninth, *Thou ſhalt not bear falſe witneſs*: for he that will not keep the ſabbath, doth bear falſe witneſs of God, that he did not reſt on the ſeventh day. The fifth, *Honour thy father and thy mother*, was anſwered and as it were ſeconded by the tenth, *Thou ſhalt not covet*: for he that gives the reins to his concupiſcence, ſhall beget a ſon that ſhall diſhonour and diſobey him, (*Salomon Jarchi in Cantic. cap.* 4. *v.* 5.) Thus did they make one commandment not onely as a ſecond, to vindicate and avenge; but alſo as a principle champion, to

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fortifie and ſtrengthen another, that we ſhould pay the readier obedience to them all: for they did not this to confound our dutie towards God, and our duty towards our neighbour; but to ſhew, that though theſe ſeveral duties might be diſtinguiſhed, yet they might not be divided nor ſeparated: for that no one commandment of the Moral Law was accidental, but all alike ſubſtantial in that obedience which God doth now require, and will hereafter reward; ſo that there is no compoſition of Subject and Accident in Religion.

Thirdly and laſtly, There is in Religion no Metaphyſical compoſition *ex actu & potentia*, of act and power: for though this Metaphyſical compoſition is in the Angels, yet 'tis not in Religion: 'Tis in the Angels, for they have not all their eſſence and perfection together, but as it were ſucceſſively, ſome after other: ſo that in this reſpect Religion hath a prerogative above the Angels, (and therefore may not ſtoop down ſo low as to worſhip them) for that hath its whole perfection altogether; the Old & the New Teſtament differing onely *in modo*, not *in re*; for the ſame Faith, Hope, and Charity ſaved *Abraham* that ſtill ſaveth us: and hence

hence it is evident, that all is either superstition or faction, which cannot consist and be maintained without addition to the text, the onely rule of Religion, though it pretend not to be addition, but onely exposition or declaration: As for example; When Christ hath said, *Drink ye all of this*, that the Laity or Clergy not administring are not bound to drink of it, may pretend to be a declaration of the Church, (*Ecclesia declarat, nullo divino præcepto, Laicos aut Clericos non conficientes, ad bibendum obligari: Concil. Trid. Sess.* 21. *cap.* 1.) but it is indeed a depravation of the truth by way of addition: Again, when God hath said, *Thou shalt not worship any graven image*; for any man to say, Thou shalt not worship the graven image of *Venus*, or *Bacchus*, or *Jupiter*; but thou mayst worship the image of Christ, and of the saints, seems to be a declaration, but is indeed a down right depravation by way of addition; and yet this is the sleight whereby *Baronius* endeavours to elude the second commandment: and why may not we as well say, *Thou shalt not kill*, that is, Thou shalt not kill a Romane Catholick; but thou mayst kill an heretick? *Thou shalt not steal*, that is, Thou shalt not assault or

invade the property of a brother, one of the godly party; but thou mayst of one that is a malignant, or a reprobate, and yet not be guilty of stealing? In a word, to instance in the fifth commandment, which hath been alike trampled upon by the two grand factions of Christendome; *Honour thy father and thy mother*, saith God; that is, If he be not an heretick, saith the one side, for then he may be excommunicated, deposed, and killed: If he be not a reprobate, saith the other side, for then he may be dishonoured, and disobeyed, and destroyed: for having no share in grace, he hath no right to dominion. Both these grand factions from several principles inferring one and the same conclusion, because both by their additions deprave the truth of the Text: so that if we will needs allow that our glosses may be additions to the rule, we must of necessity overthrow the rule, and by not allowing Religion to be all-together at once, we shall come to make it none at all.

It is not to be denied but Religion hath had, and may have additions in regard of men, but not in regard of it self; *Si de prophetia loquamur, in quantum ordinatur ad fidem Deitatis, sic quidem crevit secundum tres tem-*

porum

porum distinctiones, scil. ante Legem, sub Lege, & sub Gratia; non autem quatenus per eam humanum genus in suis operibus dirigitur, saith *Aquinas* 22. *qu.* 174. *art.* 6. Prophesie may be said to have received increase as to Articles of Faith towards God; for he hath revealed himself more fully under the Gospel, then under the Law; and more fully under the Law, then before it; but not as to duties of life, either towards God or towards man. The Christian knows and beleevs more then the Jew, because Christ is more fully revealed unto him then to the Jew, but yet Christ is still the same to both, *The same yesterday, and to day, and for ever*, Heb. 13. 8. The same before the Law, [*yesterday*;] Under the Law, [*to day*;] and under the Gospel, [*for ever.*] One Christian may know and beleeve more then another, nay more then himself; for as he increaseth in years, so also in knowledge and faith; yet the truth of the Christian Religion is but one and the same at all times, onely more fully understood at one time then at another: for which reason God requires a preparation of minde in every true beleever, to be ready to beleeve more when it shall be revealed to him to be Gods truth; and to do

more, when it ſhall appear to him to be for Gods glory.

The firſt part of this poſition concludes it impoſſible that there ſhould be any certain catalogue of the fundamentals of Faith, not onely for all men, but alſo for one and the ſame man at all times, becauſe that may be revealed to one which is not to another; nay to one man at this time, which was not at that time. The ſecond part of this poſition concludes it neceſſary, that the Evangelical Counſels ſhould ſometimes become a piece of the Law; namely, If the caſe be put that a man can in any of thoſe particulars of Voluntary poverty, Obedience, or Chaſtity, ſhew or exerciſe more fully and ſincerely his love of God: and therefore ſaith S. *Hieroms* gloſs upon S. Matth. 19. 20. *All theſe things have I kept from my youth up; Mentitur adoleſcens*, "The young man lies; "for if he had indeed kept this, *Thou ſhalt* "*love thy neighbour as thy ſelf*, he would "not have been grieved for being com- "manded to *ſell all and give it to the poor*, "no more then he was grieved for keeping "all unto himſelf. And *Origen* tells us, it was written in ſome other Goſpel that he had met withall in Hebrew (but ſure not of

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ſufficient authority to diſcountenance the Greek: for *Aquinas* that tells us this ſtorie, ſaith, *Si placeat alicui ſuſcipere illud,* If any man pleaſe to receive it) " That when the " young man began to ſcratch his head at " this ſaying, the Lord replied unto him, " How doeſt thou ſay, thou haſt kept the " Law, which requireth to love thy neigh- " bour as thy ſelf, and behold many of " thy brethren, the children of Abraham, " are ready to die for hunger upon the " dung-hill, whiles not onely thy bodie, " but alſo thy houſe is full even to ſuper- " fluitie? (*Aquin.* 22ª. *qu.* 189. *art.* 1. *reſp. ad* 1.) We muſt therefore ſay with *Gulielmus de ſancto Amore, in libro de periculis Eccleſiæ. Paupertatem præcipit, non actualem ſed habitualem; ſcil. ſi gloria Chriſti id poſtulârit, ut cùm ait Luc.* 14.26. *Si quis venit ad me, & non odit patrem, non poteſt eſſe meus diſcipulus; non præcipit parentes contemnere, ſed tantùm ſi Chriſto ſe opponant*: That this " is not a counſel, but a command, where- " by our bleſſed Saviour commandeth, " though not actual, yet habitual povertie; " though not a real, yet a ready forſaking " of all, if the glory of Chriſt ſhould ſo " require; as when he ſaith, (S. Luk. 14.26.

"If any man come to me, and hateth not his "father, he cannot be my disciple: the com- "mand is but conditional, to wit, If his fa- "ther oppose his Saviour, there he must "go from the one, to come and cleave to "the other. And so *Aquinas* himself states this question, saying, *Nullus est actus perfectionis sub consilio cadens, qui in aliquo eventu non cadat sub præcepto, quasi de necessitate salutis existens*: (22ª. *qu.* 124. *art.* 3. *ad* 1.) "There is no act of perfection under an "Evangelical Counsel, but may in some "case fall under a precept, as being necessa- "ry to that mans salvation. And in this particular case of voluntary poverty, he saith thus, *Abrenunciatio propriarum facultatum in actu, est quoddam perfectionis instrumentum, sed secundùm præparationem animi pertinet directè ad perfectionem*: (22ª. *qu.* 185. *ad* 2.) "For a man to renounce his "property actually (that he may betake "himself wholly to meditation and prayer) "doth conduce instrumentally to perfecti- "on; but for him to renounce it potential- "ly in the preparation of his minde, doth "appertain directly to perfection; that is, "to the perfection of Christianitie: and so in effect he saith thus much, He that will

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not part with his eſtate when Chriſt calls for it, is far from ſhewing himſelf a good Chriſtian. How little this precept is now obſerved by thoſe who ſee their poor brethren readie to ſtarve for Chriſt, both at home and in forein countreys, and yet neither lay their miſeries to heart, nor lay their hands to their relief, Chriſt doth now ſee, and will hereafter judge, when he will not onely ſay, *Depart ye curſed*, to thoſe that made them hungry, thirſty, and naked, but alſo to thoſe that let them continue ſo, St. *Mat.* 25. 41, 42. and good reaſon, for ſuch men forget their brother *Joſeph* in the pit, ſitting down to eat and drink, while he is ready to periſh; they forget themſelves, and renounce their own bowels; they forget their God, and renounce his commandments, not onely as enforced by right of dominion (for being Lord of all, he might call for all, without ſhewing any other cauſe for it) but alſo as being enforced by the light of reaſon: for it is obſervable that Saint *Paul* uſeth more arguments to ſtir up the *Corinthians* to a liberal contribution for the poor Saints at *Jeruſalem*, then he uſeth to the ſtirring them up to any other Chriſtian duty whatſoever; for he hath concerning this

duty almoſt two whole chapters together, 2 *Cor.* 8, and 9, *chap.* and almoſt as many arguments as verſes in thoſe chapters, I will touch upon the chiefeſt of them, either to fill our hearts with charity and compaſſion, if we will be Chriſtians; or to fill our faces with ſhame, if we will at the ſame time be both unchriſtian and uncharitable.

The Topick of his firſt argument is *ab exemplo*, the example of the *Macedonians*, *cap.* 8. *ver.* 2. *That their deep poverty abounded to the riches of their liberality*, their poverty hath made them rich in good works, ſhall our riches make us poor in them? *v.* 3. *Beyond their power they were willing of themſelves*, and ſhall no exhortation make our willingneſs anſwerable to our power? *v.* 4. *Praying us with much entreaty to receive the gift*, in the Greek it is to receive the *grace*; they accounted it as a grace or favour to relieve others, and ſhall we account it as a burden? they did beſeech Saint *Paul* to receive, and ſhall not he beſeech us to give? they looked on this charity *as a miniſtring to the Saints*, and a profeſſing themſelves to be of their communion, ſhall we neglect it, & yet be thought either to regard or beleeve the Communion of Saints? And *v.* 5 He ſets

ſets down the reaſon that moved them to this bountifulneſs, *They had given themſelves to the Lord,* and could not ſtick at giving of their eſtates to his members: and conſequently may it not juſtly be inferred, He that will not give of his eſtate to his poor brother, hath not yet given himſelf unto the Lord? again, *v.* 7. Ye cannot ſhew (ſaith he) that *you abound in faith,* and other ſpiritual gifts, unleſs you abound in this grace alſo: and *v.* 8. This is the onely way to prove the ſincerity of your love: *v.* 9. The onely way to follow the footſteps of Chriſt, and to ſhew our thankfulneſs to him, for *emptying himſelf, that he might fill us.* *v.* 10. *'Tis expedient for you;* (more profitable for you then for them) *v.* 12. 'Tis *acceptable to God.* *v.* 14. 'Tis agreeable to juſtice, which loves equalitie among Chriſtians, that as your liberalitie ſupplyes their temporal, ſo their prayers may ſupply your ſpiritual wants. Again, in the ninth chapter, he inſiſteth altogether upon the ſame exhortation: as *v.* 5. That he had ſent *Titus* of purpoſe *to make up before-hand their bounty;* ſo we tranſlate it, becauſe it was ſo in reſpect of their diſtreſſed brethren; but the Greek ſaith εὐλογίαν ὑμῶν, your

your *bleſsing*, and ſo it was in reſpect of themſelves: and accordingly the Apoſtle quotes a verſe out of the 112 Pſalm, which beginneth with a bleſſing upon him that practiſeth this duty, as the onely man that fears God; and 'tis ſuch a bleſſing as ſhall never come to an end; for he ſaith, *His righteouſneſs remaineth for ever*: and well it may, for it is nothing elſe but a ſowing ſeed to immortality; ſuch a ſowing of ſeed as ſhall return an infinite increaſe; firſt, to themſelves, *Being enriched in every thing to all bountifulneſs*: ſecondly, to their poor brethren, *It ſupplieth the want of the ſaints*: thirdly, to God, but *is abundant alſo by many thanksgivings to God*: whence *Beza* moſt excellently, *Piis hominibus beneficentia eſt pro omnibus latifundiis*; "A true godly "man looks upon his liberality as his beſt "patrimony; for keeping his wealth, makes him rich onely towards himſelf, but giving it to others makes him rich alſo towards God.

I ſhould here ask pardon for this digreſſion, (though conſiſting of the moſt needfull doctrine for this hard-hearted and cloſe-handed age) but that S. *Paul* hath ſaid, *Charity is the fulfilling of the Law*, Rom. 13. 10.

10. and our Saviour Chriſt hath ſaid, That to fulfill the Law, is *to fulfill all righteouſneſs*, S. Matth. 3. 15. ſo that charity alone is in effect, all righteouſneſs: and that diſcourſe may not be called a digreſſion from religion, which directly leads to righteouſneſs. But yet to return more cloſely to my preſent purpoſe, I ſay, Religion received no new eſſential perfection from the Goſpel, which before it had not in the Law: for though *faith* is imperfect, and did admit increaſe in ſeveral ages of the Church, and may ſtill admit increaſe till it come to viſion; and though *charity* is imperfect, and muſt admit of increaſe till it come to fruition, yet the rule both of *faith* and *charity* was not perfect from the firſt beginning: ſo that the perfection of Religion is *tota ſimul*, altogether at once, righteouſneſs being immortal, and having that priviledge of immortality or eternity, that it is always preſent to it ſelf; for there was nothing left out in the firſt inſtitution of it, what is ſubſtantially Religion now to us, was ſo to our firſt father *Adam*; but we need not go ſo far back: 'tis enough for Chriſtians to look for the foundation of their Religion from Chriſt and his Apoſtles: I ſay therefore more particularly, That what

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is actually Religion now, was so in the Apostles times; what was then potentially Religion, is so still, notwithstanding any declaration of the Church, and all those additional doctrines which Pope *Pius* the IV hath annexed to the *Niceno-Constantinopolitane* Creed, and which the Clergy of *Rome* is still sworn to maintain and propagate as *the Catholick faith, without which none can be saved*, are no more articles of faith now, then they were in the Apostles days; as *Traditions, Seven Sacraments, The sacrifice of the Mass for quick and dead, Transubstantiation, Purgatory, The invocation of Saints, The worshipping of images, The use of Indulgences*, and that the Church of *Rome* is the mother and mistress of all Churches, (*vide Cherubinum in Bullario, Bulla* 88. *Pii Quarti.*) These and the like tenents of the present Church of *Rome*, either were articles of faith to the Apostles, or cannot be so to us, unless we will divide the Catholick from the Apostolick faith: and accordingly *Baronius* makes it his master-piece, to perswade the world, that what ever is now in the belief or practise of the present Romane Church, and is rejected by the Protestants, was all beleeved and practised by the Church in or near

near the Apoſtles times: and this makes him drain in all the chief controverſies of the Proteſtants and Papiſts into the firſt hundred years of his Hiſtory; and that makes him ſo bitter againſt the Proteſtants in the firſt Tome of his Annals (though their name was unknown to the Church above 1400 years after) laying aſide the Hiſtorian, that he may put on the Dogmatiſt. And ſo much for the *Simplicity* of Religion, wherein it partakes of the firſt of Gods *incommunicable properties*.

The ſecond incommunicable propertie of God is his *Immenſity* or *Infinity*, whereby he is *Omnipreſent* and *Incomprehenſible*, and it is nothing elſe but as it were an exceſs of ſpirituality or immateriality: For all material ſubſtances are in their own natures circumſcriptible and boundable, not ſo the ſpiritual and immaterial ſubſtances; they are not to be circumſcribed or confined *terminis localibus*, *ſed terminis eſſentialibus*: no ſpirit can be confined *to* or *by* the bounds of any place, though all ſpirits are confined to and by the limited bounds of their own eſſence, ſave onely one, which is *the God of ſpirits*: He acknowledgeth not any bounds of eſſence, cannot confine himſelf, much leſs doth

doth he acknowledge any bounds of place, to be confined by another. And this boundleſs *Infinity* of God, appears in three reſpects, for God may be ſaid to be *infinite* or incomprehenſible three manner of ways, *Cogitatione noſtrâ, Eſſentiâ ſuâ, Communicatione eſſentiæ*; in our apprehenſion, in his own eſſence, in the communication of his eſſence.

1. *Cogitatione noſtrâ*, God may be ſaid to be infinite and incomprehenſible in our apprehenſions: as 1 *Cor.* 2. 9. *Eye hath not ſeen, nor ear heard, neither hath it entred into the heart of man, the things which God hath prepared for them that love him.* From whence we cannot but argue thus, *Si non Divina, multò minùs ipſe Deus*; If not the things God hath prepared, have entred into the heart of man, much leſs God himſelf that prepared them. Hence *Aquinas* denies, that any created underſtanding can ſee the eſſence of God by a viſion of comprehenſion, (1. *par. qu.* 12. *ar.* 1.) the reaſon is, becauſe his *Infinity* makes him incomprehenſible: and truly for our parts we muſt confeſs, that we rather know of God what he is not, then what he is, ſo far are we from fully knowing him. And ſo is it alſo

ſo with Religion, we cannot know it at all, till God hath enlarged our ſouls; and after that enlargement we cannot know it perfectly, for if we could, (*admirabilis amoris excitaret ſui*) we ſhould be ſo in love with it, as to love and deſire nothing elſe: for ſo it is with the Saints and Angels in heaven, who fully knowing the excellency of loving and praiſing God, can do nothing elſe but love and praiſe him.

2. *Eſſentiâ ſuâ*: God may be ſaid to be infinite in his own eſſence and being: and this *Infinity* of God is evidenced in his *Omnipreſence* or *Ubiquity*, whereby he is ſo preſent here, as to be preſent every where: and this belongs not to Angels, no nor yet to the glorified body of Chriſt, though united to his Deity; for a bodie cannot loſe its property, which is to be in a place; but it muſt alſo loſe it ſelf, and no longer remain a body. But this doth in ſome ſort belong to Religion: for what is ſpoken of Chriſts coming to judgement, may alſo be fitly ſpoken of his coming into the ſoul of man: (S. *Matth.* 24. 27.) *As the lightning cometh out of the Eaſt, and ſhineth even unto the Weſt; ſo ſhall alſo the coming of the Son of man be.* And indeed this alone

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is it which both makes & proves the Church to be Universal or Catholick, because the Spirit whereby it is quickened & governed, hath this *ubiquity*. S. *John* 3. 8. *The winde bloweth where it listeth, and thou heares the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit: Spiritus spirat ubi vult: The Spirit breatheth where it listeth,* is not confined to a corner in *Africa*, as said the *Donatists*; nor to a chair at *Rome*, as saith the *Papist*; nor to a Family of Love, as saith the *Cathariſt*: and this argument alone is able to evince, That *Religion* is of God, not of man, because of its Universal presence: for such have been the distempers of men, that there is now scarce any one visible Church in the Christian world, which will allow any true Religion out of its own communion; and what men do not easily allow, they do easily wish; so that not to allow it to be so, is in effect to wish it were not so: aud consequently, If Religion did depend upon the will of man for its enlargement, it would in short time be confined to a very narrow compass of the world: But blessed be God, it is far otherwise, and we may say of Religion, as the Schole hath said

ſaid of God the Authour of it, it is every where by its eſſence, and by its power, and by its preſence: by its eſſence, to fill the ſoul, and to enlarge the heart: by its power, to over-rule the affections, and by its preſence, to overlook and guide the actions: and as Religion is thus always preſent to us, (though few take notice of it) ſo the Religious man is always preſent to himſelf, the good Chriſtian imitating his Saviour Chriſt, who *is the ſame yeſterday, and to day, and for ever. Semper eadem* may be the Motto of the ſoul that is truly Religious, though not as to its *action*, (for even our prayers are not always the ſame, though our neceſſities are, but ſometimes with greater, ſometimes with leſſer fervency) yet as to its *reſolution*: a ſanctified man always *reſolves* for the beſt, though he doth not always perform what he *reſolves*; and he is *always ready to give an anſwer of the hope that is in him*, if you look upon him in his *reſolution*, though if you look upon him in his *action*, he may ſometimes ſcarce ſeem to have any hope of eternity, or if he have, may ſeem not to regard that hope. Wherefore it is beſt for us to believe that Religion is always preſent to it ſelf, and always preſent with us, calling

upon us to *fear God and to keep his commandments*; for this belief will make God himself always present with us, to *sanctifie* us here, and to *save* us hereafter, and will make us delight in the presence of his *grace*, till we come to enjoy the presence of his *glory*. Thus the Apostle saith, that our blessed Saviour hath undertaken to *present us holy, unblameable and unreprovable in the sight of God. Col.* 1. 22. παραστῆσαι, to make us stand by in a readiness; and Saint *Jude* recommends all faithfull souls to him that *is able to present them faultless*, *v.* 24. στῆσαι κατενώπιον, to make them stand in his presence, he will not make them stand there who do not care to appear there; what we most love, we most willingly fancy as present with us: so he that truly loves God, most wishes his presence, αἰδὼς ἐν ὀφθαλμοῖ, there is a great reverence which belongs to the presence of a man that overlooks us, much more to the watchfull eye of eternity, *the Sun of righteousness*, and his overlooking countenance, and over-spreading light; if shame will not let us offend against a man on whom we can have but an accidental dependance for a temporal and momentany being, how much more will it keep us from offending against God

God, on whom we have an essential dependance both of our being and of our well being for ever? ὀφθαλμοδουλεία, *eye-service* to men is forbidden, *Eph. 6. 6.* because our masters on earth cannot be always present with us, so that *eye-service* to man is but meer hypocrisie and dissimulation; but it is not so towards God our master in heaven, who is always present with us, so that the best way to serve him cordially is to serve him with *eye-service*, considering that he always looks upon us; and therefore we ought always to act as in his presence. Excellently the Casuist *Reiginaldus, Adjumenta operandi bonum in ordine ad nosipsos, sunt, considerare Christum ut mandantem, spectantem, adjuvantem*; "The "main helps that encourage any man in re"gard of himself to do that which is good, "is the consideration of Christs presence, "as if he were actually standing by him, to "command, to observe, and to assist him, "that he commands me to obey, observes "me in my obedience, and assists me in o"beying: whosoever truly hath this consideration of Christ, cannot but have his heart full of true Christianity, and he that hath his heart full, cannot have his mouth or his hand empty; for *out of the aboun-*

dance of the heart not onely *the mouth ſpeak-eth*, but alſo the hand acteth and work-eth.

But Gods *Infinitie* though it moſt appear to us in his *Omnipreſence*, yet is it the immediate property of his *eſſence*, which being a pure act or form, admits of no materiality to limit and to confine it: and ſo alſo are the duties of Religion in ſome ſort infinite in their very eſſence; for nothing is proportionable to God, but what is infinite and like himſelf; and therefore it is ſaid, *Be ye perfect even as your Father which is in heaven is perfect*, St. *Mat.* 5. 48. God juſtly requires *a perfection of degrees* in all duties of Religion, though he graciouſly accepts *a perfection of parts*; it is well for us that the truth and ſincerity, not the meaſure and degree of our faith or repentance puts us in the ſtate of ſalvation, for elſe we ſhould not onely be always doubtfull of that ſtate, but alſo very often come ſhort of it: and yet in truth our *faith*, and *repentance*, and *obedience* is infinite as it is in Gods *acceptance*, though not as it is in our *performance*; for though it be performed in much unrighteouſneſs, yet it is accepted in an infinite righteouſneſs, even the righteouſneſs of the eternal Son of God.

3. *Com-*

3. *Communicatione eſſentiæ*, Thirdly and laſtly God may be ſaid to be *infinite* in the communication of his eſſence, which he hath communicated in an infinite variety to infinite ſorts of creatures, which all have their being onely from him. So alſo Religion is *infinite* in this reſpect, that it can never be enough communicated: he that is truly converted himſelf, will make it his whole work *to ſtrengthen his brethren*, according to that advice of our bleſſed Saviour, St. *Luke* 22. 32. which having been given to St. *Peter* in his own perſon, cannot but more peculiarly belong to all his ſucceſſours, then many things elſe that are more zealouſly claimed by moſt of them: and how then may the *Scriptures* be denied to the people in a tongue they know, or *prayers* be obtruded to them in a tongue they know not, ſince the Scripture communicates Religion from God to man, and prayer expreſſeth the deſire of that heavenly communion? Wherefore that of the *Trent* Council, *Seſſ.* 22. *cap.* 8. *Nè tamen oves Chriſti eſuriant, paſtores frequenter aliquid in miſſâ exponant, &c.* "Leaſt the flock of "Chriſt ſhould be hunger-ſtarved, the p i ſt "ought often to expound the miſſal, is in ef-

ſect a tacit Confeſſion, that though Religion ought to be effectually communicated to the people, to feed their ſouls unto the full; yet they are reſolved it muſt not be ſo, but that they ſhall ſtill wholly depend upon the prieſts for a little broken bread; whereas all that know good to be naturally diffuſive of it ſelf, moſt willingly acknowledge, that Religion the greateſt good of this world, and the onely practiſe of the next, the more it hath of goodneſs, the more it ought to have likewiſe of the diffuſion.

The third incommunicable property of God is his *Immutability*; for as God changeth not in his eſſence, *I AM hath ſent me unto you*, *Exo.* 3.14. ſo he changeth not in his government or dominion of ſouls, *I am the Lord, I change not*, *Mal.* 3.6. he changeth not as our Lord, and we cannot pretend to change as his ſervants; for Religion hath alſo its ſhare in this *Immutability*; in which ſenſe I perſwade my ſelf *Juſtin Martyr* called *Abraham* a Chriſtian, and *Socrates* too, though a heathen, yet obſerving ſome of that righteouſneſs, all which we Chriſtians do or ſhould obſerve: and he proves that the Chriſtian Religion is that whereby God was then, and is now truly worſhipped and glo-

glorified: what the heathen had of idols, they had of *Paganiſme*, what of moral duties or of reaſonable ſervice, they had of *Chriſtianity*; (for there is no reaſon why the *martyrs* μετὰ λόγε, may not agree with the Apoſtles λογικὴ λατρεία, *Rom.* 12. 1. So likewiſe the *Jews* and the *Chriſtians* have the ſame Religion in ſubſtance, though not in ceremonies or circumſtance, or the old Teſtament could not be brought ſo appoſitely to prove the doctrines of the New: (or *Moſes* have been ſaid *to bear the reproach of Chriſt*, *Heb.* 11. 26.) and ſo likewiſe all *Chriſtians* have one and the ſame Religion, though they have many different profeſſions; the *Chriſtian Religion* being altogether unchangeable, one and the ſame in all places and at all times, and what is otherwiſe will be found either to be ſuperſtition, or faction, or matter of order, but in no caſe matter of Religion, it being impoſſible that what is truly *Chriſtian* in one place or time, ſhould be made either *Antichriſtian* or *Unchriſtian* in another. And this property of *Immutability* Religion partakes in a higher degree then the ſublimeſt ſpirit in the higheſt order of Angels; for they are all changeable by a power without them,

though not by a power within them: but Religion is not so, God himself cannot make another Religion or service of himself, then that which he hath already made, I mean as to the substantial and internal nature of holiness, consisting in the immediate duties of Religion: *Aliquid dicitur mutabile dupliciter, uno modo per potentiam quæ in ipso est, altero modo per potentiam quæ est in altero, Aquin. par. 1. qu. 9.* what is absolutely unchangeable cannot be changed by any power, either within or without it self: so is God, so is the service of God, Religion, which God cannot change no more then he can change himself, that is, no more then he can change his truth that taught it, his justice that prescribed it, his excellent majesty that still requireth it, his infinite mercy that still accepteth it; for it was Gods own Spirit that spake those words by the mouth of *Gamaliel, Acts* 5. 38, 39. *If this counsel or this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it*: and upon serious examination we shall finde it most true in our Christian Religion: what hath been either in the doctrine or practise thereof meerly the counsel or work of men, hath in every age of the Church come to nought,

nought, and ſo will to the worlds end: but the counſel and work of God in the Chriſtian Religion never yet was, never ſhall be overthrown; for the gates of hell might prevail againſt the Church of Chriſt, could they prevail againſt the Chriſtian Religion that upholds the Church.

But ſince chopping and changing in the profeſſion and practiſe of Religion is now the great ſin of many that would be thought the beſt Chriſtians, I will endeavour to ſhew that it ſhould be alſo their ſhame no leſs then it is their ſin, for in vain is the pretence of *Godlineſs* in changing that which God hath ordained ſhould partake of his own *unchangeableneſs*: & indeed in every reſpect that God himſelf is *unchangeable* Religion is ſo too; now God is *unchangeable* in three reſpects, *eſſentiâ, voluntate, loco*; in his *eſſence*, in his *will*, & in his *place*; and Religion would fain alſo have this *Immutability*.

Firſt, God is immutable in his eſſence, *Rev.* 1. 4. *Grace be unto you, and peace from him, which is, and which was, and which is to come*: from him who always was, always will be the ſame that he now is; as if he had ſaid, From him that is wholly immutable in his eſſence; that is, from God; for

for no man is the ſame either that he was, or that he ſhall be: and no Angel is the ſame that he was, for there was a time when he was not: and the firſt Council of *Nice* thought it a ſufficient proof of the judgement of the Catholick Church concerning the Divinity of Chriſt, in that they ſaid, "ſhe anathematized thoſe who ſaid, There "was a time when he was not, which is all one as if they had ſaid concerning him, That he was God, who was, and is, and is to come; for God alone may be ſaid to have an *unchangeable* Being, who hath his Being from himſelf: all creatures whatſoever have once changed from a not-Being to a Being, and would again change from a Being to a not-Being, did not the ſame hand which at firſt made them, ſtill preſerve them; for it is proper onely to the Creatour, who alone is of himſelf, to be alone *unchangeable* in himſelf: and ſo is Religion *unchangeable* in its eſſence; for being the ſervice of God it muſt be like its maſter, ſince by the rule of Relatives, Change in the ſervice cannot but proceeed from change in the maſter, at leſt from ſome change in his will, if not in his nature: and therefore the argument rather pleads againſt the worſhip of Angels, which

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is alledged by *Bel. l. 1. de beat. & can. San. c.* 14. then for it where he thus argues: the An-
"gels were worshipped before Christs in-
"carnation, by *Abraham* and *Lot*, *Gen.* 18,
"and 19. but the Angel forbad St. *John* to
"worship him, *Rev.* 19. 10. and 22. 9. *ob*
"*reverentiam humanitatis Christi*, for the
"reverence he did bear to Christ now in
"the nature of man. I answer, That reason is more forcible against invocation which humbles the soul, then it is against adoration which humbles the body, since Christ took upon him as well the soul of man as his body; and consequently, if we may not adore the Angels without disparaging the humane nature in Christ, much less may we invocate them without fear of that disparagement. But because this answer doth not satisfie the argument, but rather invert it, if not retort it; I answer secondly, That therefore the worshipping of Angels cannot be made good Religion, because it was not as good Religion in S. *John*, as it is supposed to have been in *Abraham*: For if it had been once good Religion, it would have been so still, and must needs be so for ever; since it concerns the very object of worship which must be unchangeable, and not

not the manner of it, which may in ſome reſpects be capable of change: For Religion is Gods ſervice, and knows no more how to change it ſelf, then how to change its maſter; elſe *ſerving the time*, would come to be good Divinity, inſtead of *ſerving the Lord*, which now is taken for a falſe reading of the text (*Rom.* 12. 11.) occaſioned by ſhort writing of Κῳ, which being enlarged by vowels, might eaſily be turned into Καιῳ, inſtead of Κυριῳ. Wherefore we muſt ſay, that the ſame religious worſhip is commanded in *Geneſis* and in the *Revelation*, in the firſt and in the laſt book of Gods word; and if the Angel might not lawfully be worſhipped by S. *John*, he might not lawfully be worſhipped by *Abraham*, or by *Lot*; that is to ſay, not with a religious worſhip; and therefore we muſt confeſs, that their worſhip, if religious, was directed onely to the Son of God, who then frequently appeared with the Angels, as it were preluding to his own incarnation: If not religious, but either a civil or a moral reverence in acknowledgment either of the Angels government, or of their excellency; 'tis improperly alledged as an act of Religion: for if *worſhipping of Angels* had been a duty of *Religion* either

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to *Abraham* or to *Lot*, it must also have been so to S. *John*; and then the Angel would not have said, *See thou do it not*, but, See thou do it. And this is proof enough, That worshipping of Angels is no part of Religion, because it self is confessed to be a changeable worship; but Religion cannot be denied to be an *unchangeable* service in its own nature and essence, even as the God is, whom it serves.

Secondly, God is *immutable* or unchangeable in his will: *Vult mutationem, non mutat voluntatem*, as saith *Aquinas* (*par.* 1. *qu.* 19.) "He wills a change, but "changeth not his will: and accordingly God threatning destruction to the *Ninivites*, and yet not destroying them, may not be said to have changed his own will, but to have willed their change. For though in *Promises* and in *Precepts* Gods revealed will is a declaration of his secret will; yet 'tis not so in *Threats* or comminations of vengeance; there God doth not so much declare what himself *wills*, as what we *deserve*: therefore *threats* may not be fulfilled, and yet Gods will still be the same; not so *Promises* or *Precepts*: for God would not *promise*, if he did not intend to perform; nor would he

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command, if he did not intend we ſhould obey: from his *Promiſe*, we have an intereſt in his mercy, for all good is clamable: from his *Precepts*, his Juſtice hath an intereſt in us; for all evil is puniſhable, and all tranſgreſſion is evil; ſo that God cannot *promiſe* or *command* what is not according to his will, unleſs he ſhould diſpence either with his mercy or with his juſtice: but in predictions of vengeance the caſe is otherwiſe; God doth often *threaten* what he doth not *will*, and therefore may change his *threats*, and yet not change his *will*: for his threats ſhew not ſo much his will or his intent, as our deſervings: that miſchief is already towards us in its cauſes, and will befall us in effect, if by ſpeedy repentance we prevent it not. Wherefore though all *promiſes* of mercy, that have not a condition ſpecified, are to be underſtood abſolutely, becauſe they give an undeniable and univerſal right; and all *precepts* of juſtice are to be underſtood abſolutely, becauſe they have the nature of a rule or law, to which the ſubject may not give an exception, but muſt yield his obedience; yet *prophecies* of vengeance are to be underſtood onely conditionally, becauſe they are not declarations of

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Gods will, but onely of mans preſent ſtate and condition; that in the condition he now is, he deſervs deſtruction, but if he repent and change his condition, Gods will is ſtill fulfilled though his threat be not; for he therefore threatened deſtruction, becauſe he was willing to ſave, not to deſtroy; ſo that God is ſtill *unchangeable* in his will, and the change is onely in man, who changeth his condition.

And ſo alſo the true *Religion* would have us change, but will not change it ſelf; and conſequently remains *unchangeable* in the wills of thoſe that truly love and practiſe it, for they do not deſire that any thing of Religion ſhould be otherwiſe then it is by Gods appointment; they would not have it lawfull to tranſgreſs a commandment, or disbeleeve an article, and much leſs can they think it lawfull to corrupt or expunge either; they cannot away with nice diſtinctions, or quarrelſome diſputations in Gods ſervice, to miſpend that zeal in words, which was given for actions, conceiving them more willing to *diſclaim*, then to obey the rule, who are deſirous to *diſtinguiſh* or to diſpute upon the command: they cannot rely upon unwritten traditions as the ground of *Religion*

ligion (they can, as the ground of *decency* and *order*) becauſe they have altered, and may alter after the will of men; (beſides that ſome of them do directly oppoſe the revealed will of God:) for what tradition ever found ſuch general reception, as that which the Jews called *the prophecie of Elias*, That the world ſhould laſt 2000 years before the Law, 2000 years under the Law, and 2000 years under the Goſpel: yet very many and good Divines do not think this tradition of ſufficient authority for any one to beleeve, not onely becauſe the computation of the time paſt confutes it; but alſo becauſe it directly oppoſeth that ſaying of Chriſt, S. *Mark* 13.32. *But of that day, and that hour knoweth no man, no not the Angels which are in heaven, neither the Son of man, but the Father onely*: to which it is a vain reply, That though the day & hour be uncertain, yet the time and the year may be known; for the reaſon wherefore God will not have his coming to judgement revealed unto men, is, that being ſure of the thing, but not ſure of the time, they ſhould be always prepared for his coming; which reaſon is as forcible againſt the knowing of the year, as it is againſt the knowing of the day

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or hour; nor would our Saviour Christ so readily have owned the ignorance of that day, if the year had been revealed before by one of his Prophets; for S. *Augustines* answer is here most true, *Nescivit ad revelandum*, Christ said he knew it not, because he would not have it revealed or known to us: agreeable to which is *Epiphanius* his distinction, of Ειδησις Ἐννοιας καὶ Χρησεως, (*Hær. Arian.*) "Christ had a twofold know-"ledge, one of Speculation, another of Use; "his knowledge of Speculation concerned "himself, and by that he knew the day of "judgement; his knowledge of Use con-"cerned us, and by that he said he knew not the day of judgement, because he would not have us to know it; which distinction *Melanchon* hath turned into this rule of Theologie; *Dicta, alia loquuntur de Officio Christi, alia de essentia: sic hoc dictum loquitur de Officio; Officium Filii Dei est in hoc ministerio, cohortatari ad vigilantiam, non definire tempus & horam, nè homines reddantur securi:* "Some sayings are verified of the "office of Christ, some of his essence; "this saying, That he knew not that "day and hour, is verified of his office: for "it was the office of Christ in his ministery,

" to exhort men to watchfulnes, not to de-
" fine times or hours, which was in effect
" to invite them to ſecurity.

Thus we ſee this famous tradition, ſo generally cried up by the Jews, as the prophecie *of Elias*, is upon examination found to be very uncertain, which makes very ſober men infer, that there is, or may be the ſame uncertainty in other traditions: and therefore they that will be ſure to ſerve God in faith, muſt and will appeal to the written word, which alone abideth one and the ſame for ever: for *Religion*, being Gods cauſe, loves to be tried by Gods undoubted word; and where ſhe cannot ſay, *How readeſt thou?* ſhe cannot but ſay, *Why beleeveſt thou?* that our *Faith ſhould not ſtand in the wiſdome*, much leſs in the devices of men, *but in the power of God*, 1 *Cor.* 2. 5. for that faith which *ſtands in the wiſdome of men*, ſtands like a houſe built upon the ſand, tottering and ſhaking at every violent blaſt or ſtorm: but that faith which ſtands in the power of God, ſtands firm and immoveable by vertue of that power.

Thirdly, *God is immutable in place: whither ſhall I go from thy Spirit, or whither ſhall I flee from thy preſence? Pſal.* 139. 7. for by reaſon

reaſon of his Immenſity being in all places at once ſo as to fill them, he cannot poſſibly change his place.

And ſo alſo is Religion immutable in place; that is to ſay, in its proper place, the faithfull ſoul, though not in its common place, that is, the Church or Congregation of believers: or Religion is immutable in the Catholick Church, though not in particular Churches that are members of it: for the proper place of Religion, where it may be found, and where it is preſerved, is *the holy Catholick Church* which we believe in our Creed, and that conſiſts onely of the Elect, for none are joyned in Communion with Chriſt but thoſe that have the Spirit of Chriſt, and they though never ſo far aſunder, *have one Lord, one Faith, one Baptiſme, Eph.* 4. 5. It is admirable to conſider the great mutations that have befallen both *Eaſtern* and *Weſtern* Churches; how that in ſeveral ages they have more or leſs changed their Liturgies (though in no age aboliſhed them) yet it is more properly ſaid that theſe Churches have changed their *Profeſſion* or *Exerciſe* of Religion, then that they have changed their Religion; for that ſtill remains the ſame Chriſtian Religion in all

Churches that ſtill remain Chriſtian, though under diverſe and different profeſſions.

The fourth incommunicable property of God is his *Eternity*, which is a branch of *Immutability*, as time is of motion; for Eternity is a duration or continuance which hath neither beginning nor ending: ſo *Pſal.* 90. 2. *Even from everlaſting to everlaſting thou art God*; Thou art God from everlaſting; that is, without beginning: and thou art God to everlaſting; that is, without end.

And ſo alſo is *Religion Eternal* both *from everlaſting* and *to everlaſting*; *from everlaſting* in the reaſon of it, becauſe it is a ſervice or reverence due to God by vertue of his excellent Majeſty; and conſequently, that due is Eternal with his very Being: but onely *to everlaſting* in the practiſe of it, becauſe there was no creature from everlaſting to practiſe it: how then ſhould we exceedingly deſire to know Religion, how to love it, how to practiſe it, whereby alone our ſouls are prepared to believe *Eternity*, and to enjoy it, and to employ it? an irreligious ſoul, could it poſſibly get to heaven, would not know what to do there; for there is nothing but the practiſe of Religion, or praiſing God, *Rev.* 19. 1, 5, 7.

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Again, as God in that he is Eternal, oweth his Beginning and Continuance to none but onely to himſelf: and as *Eternity* becauſe it is from it ſelf, is therefore without a Beginning; and becauſe it is of it ſelf, is therefore without an end: ſo true Religiõ hath in ſome ſort its Being from it ſelf, for it is *bonum in ſe*, it is good in and by it ſelf, and therefore hath its ſubſiſtence in and by it ſelf; let the whole world turn Atheiſt (as it is turning apace) yet the *true Religion* will ſtill be the true Religion: there may be in the practiſe of Religion many things good, becauſe they are commanded; but in the ſubſtance of Religion, the internal goodneſs is the reaſon of the external command: ſo that Religion is indeed a beam of that light which proceedeth from the Father of Lights, ſhewing unto Angels & men what they are to know, love, and do, and ſo leading them both to the Light everlaſting: for as God himſelf is, ſo is his ſervice; and therefore I could not better explain the *properties* of Religion, then from the *properties* of God; Onely God hath his *properties* immediately flowing from his own eſſence, but Religion partakes of theſe mediately from God, as it is his ſervice: God hath theſe

properties not onely *Formally* in himself, but also *Originally* from himself: Religion hath them *Formally* in it self, but *Originally* from God; Thus hath Religion all those *properties* of God which are incommunicable to the Creature, and thereby appears to have in it self more of Divinity then any Creature whatsoever, either in Heaven or in Earth: for these being the properties of the true Religion in it self, shew it to be spiritual far above the nature of all created spirits, whereby themselves draw nearer to the God of Spirits in their affections, then in their natures.

If therefore, thou O man desire to be truly Religious, thou must desire to be spiritually minded; and the way to be so, is to have a kinde of *Simplicity* or *Incompositi-on*, that is, a sincerity of the soul in the love of God; To have a kinde of *Immutability*, that is, a Constancy; to have an *Immensity*, that is, a fervent Zeal and Alacritie, which will not endure to be straitned or confined; and to have an *Eternity*, that is, an unwearied perseverance in the Faith, and Fear, and Love of God: Nay, indeed these same properties are already in thy soul if thou be truly Religious: for then thou art spiritu-

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ally minded, and thou canſt not but have an uncompounded ſoul, by ſincerity of its ſervice, not dividing thy affection betwixt *God* and *Baal*, betwixt *Chriſt* and *Belial*: Thou canſt not but have a conſtancy in his ſervice, which will let thee be no Changeling (a thing as monſtrous and abominable in the ſecond, as in the firſt birth;) thou canſt not but have an alacrity and fervency of ſpirit, which will not be circumſcribed or confined either to, or by time, or place; neither to a *Conclave* at *Rome*, nor to a *Conſiſtory* at *Geneva*, nor to a *Conventicle* in *England*; for as Chriſtianity it ſelf is not confined, ſo neither the ſoul as 'tis Chriſtian; but joyns in Communion with all Chriſtians that ever were, or that are, or that ſhall be, in the honour and love of Chriſt; thy houſe is too little, thou wilt to the Church; nay the Church is too little, thou wilt to the Catholick Church, the whole Church Militant; thy ſpirit ſhall be with theirs, when theirs is with Chriſt; nay the Catholick Church is too little here on Earth, thou wilt up to that part of it which is *triumphant* in Heaven: for Chriſtian duties as they are practiſed here will ceaſe with our lives, therefore the Chriſtian

ſoul will look after ſuch duties as ſhe may practiſe in Heaven; and at leaſt in habit, if not in act, will even here be *eternally* Religious; as we are divinely taught by our own Church, ſaying with a moſt Catholick ſpirit, *It is very meet, right, and our bounden duty, that we ſhould at all times, and in all places give thanks unto thee O Lord, holy Father, Almighty, everlaſting God*, thereby ſhewing us the *Immenſity* of Religion, That it is not to be circumſcribed, to, or by any place, for it is meet that we give thanks in all places; and alſo the *eternity* of Religion, that it is not to be confined to or by any time, for it is meet that we give thanks at all times; *Eternity* being the bleſſedneſs we look for, the means whereby we compaſs it, muſt needs be eternal, not onely in the efficient cauſe, God himſelf; but alſo in the inſtrumental cauſe, that is *Religion*.

And ſince *Omnipotency*, *Allſufficiency* and *Omniſciency* are but three branches of *Eternity*; It is neceſſary before I come to the Communicable Properties, that I ſpeak of them; for God in that he is *Eternal*, is *Omnipotent*, ſince there could be no other fountain of power, unleſs we would make two Eternals: and the ſame God as he is Eternal

nal is *All-ſufficient*, for having his being of himſelf, he muſt needs alſo have it perfectly in himſelf; and laſtly, the ſame God as he is Eternal is alſo *Omniſcient*, for it is the Property of *Eternity*, to have all things preſent to it, as to be always preſent to it ſelf: wherefore it will be worth our while briefly to conſider theſe Properties as they are in God, and as they are alſo in Religion, the ſervice of God; and firſt of the *Omnipotency*.

Gods *Omnipotency* or Almighty Power appears eſpecially in two things; *Firſt*, that he hath power to do all that he will; *Secondly*, that he hath power over all when he will; had he not the *Firſt*, he could not be Almighty in himſelf; had he not the *ſecond*, he could not be Almighty in our eſteem; the firſt tends to the Execution, the ſecond to the Declaration of his Almighty power; The text doth ordinarily prove them both together, as 1 *Tim* 6. 15. the Son of God is called *the bleſſed and onely Potentate, the King of kings, and Lord of lords*: The onely Potentate that hath power to do all that he will, and hath alſo power to do all when he will; as *King of kings, and Lord of lords*: Wherefore thoſe men

that

that under pretence of ſetting up Chriſts kingdom, do fight againſt the power and authority of earthly Kings and powers, do directly oppoſe this Text as well as very many other; for they would ſo make Chriſt a King and a Lord, as not *a King of kings and Lord of lords*, but as a king and lord of the meaneſt of the people; whereas though there be never ſo many kings and potentates and lords, yet he is truly, the onely Potentate, the onely King, the onely Lord, becauſe he is ſo *in* and *of* himſelf; for all others have power, and kingſhip, and lordſhip from him; as himſelf hath taught us, S. *Mat.* 28. 18. *All power is given unto me in Heaven and in Earth*; It will be a hard task for any man to ſhew who it was that took this power from Chriſt, and gave it to the people, that kings and princes here on earth ſhould have their power derived from them and not from Chriſt; but yet leaſt we ſhould think the Power and Kingdom of Chriſt, not the ſame with the Power and Kingdom of God, we finde them both joyned together, *Rev.* 11. 15. where it is ſaid, *The Kingdoms of this world are become the Kingdoms of our Lord and of his Chriſt; & he ſhall reign for ever and ever*; He, not they,

to

to ſhew there is but one kingdom, but one power, of Chriſt and of God: and leſt we ſhould further think, the kingdom of Chriſt could not be ſet up without pulling down other kingdoms, it is made evident in the 17 v. that his kingdom is ſet up, by taking to himſelf his great power to reign, not by giving it to the people; v. 17. *We give thee thanks, O Lord God Almighty, which art, and waſt, and art to come, becauſe thou haſt taken to thee thy great power, and haſt reigned*: where we ſee the *Elders* in heaven give thanks to God, for taking to himſelf his Almighty power; In imitation whereof our Church hath taught us to ſay, *We praiſe thee, we bleſs thee, we worſhip thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty*, joyning alſo God the Son, and holy Ghoſt in the ſame power & in the praiſe; and without doubt we have little reaſon to perſecute, but we have great reaſon to honour a Church, that teacheth us ſo to praiſe God here on earth, as we ſhall hereafter praiſe him in heaven: for thus is God the Father, Son, and holy Ghoſt Almighty in power, and therefore thus to be praiſed for being ſo. If then thou murmure and repine under this

power

power when it puniſheth thee, or preſume upon it, much more rebel againſt it when it ſuſtaineth thee, thou art as far from heaven as thou art from true thankfulneſs.

But if God hath this Almighty power, that he can do all, how is it that S. *Paul* ſaith, *He cannot deny himſelf*, 2 *Tim.* 2. 13. The anſwer is eaſie, God cannot *do* what he cannot *will*, and he cannot *will* any thing of *impotency*, for that were directly to overthrow his *Omnipotency*; and in this ſenſe did *Nazianzene* ſpeak like a Divine, ſaying, Ἓν γένος τῆς ἀδυναμίας τὸ ἀβούλητον, "One kinde "of impoſſibility with God, is his unwil- "lingneſs; as the text plainly ſaith of the Son of God, *That he could there do no mighty work*, (S. *Mar.* 6. 5.) that is, he would there do no mighty work, *becauſe of their unbelief*; which unbelief of theirs was ſo great a miracle to him, as that it hindred his working all other miracles: accordingly Divines do ſay, That ſome things are impoſſible to God, in regard of his own will, becauſe he cannot will them; as to give a new Goſpel, to make a new Religion, to deſtroy the whole world with a ſecond deluge, to extirpate the Catholick Church, which imply no contradiction in themſelves, and therefore

therefore might be done, though God having promiſed the contrary, cannot now will to do them: *Habent rationem factibilium, ſed non habent rationem factoris.* Other things are impoſſible to God in regard of themſelves; becauſe they are ἀπαρξία, or ἀποιητα *non habent factibilium rationem*, are not things to be done; *nec rationem factoris*, and therefore God cannot do them, as thoſe things that imply a contradiction; as for the ſame thing to be and not to be at the ſame time: for this being a contradiction, cannot be without a lie; and therefore that was a ſtrange aſſertion of *Bellarmines*, (*lib. 3. de Euchar. cap. 7. & deinde*) and not maintained for its own ſake, when he ſaid, *Per divinam potentiam poſſe ab homine tolli facultatem ſeu potentiam intelligendi, interim ut maneat homo:* "That God can take a-"way a mans reaſonable faculty or power "of underſtanding, and yet leave him ſtill a man: for that is all one as to ſay, That God can make the ſame man reaſonable and unreaſonable: for if he take away his reaſonable faculty, he makes him unreaſonable: and yet, if he leave him ſtill a man, he leaves him reaſonable: for this indeed were *Impotency* in God, not *Omnipotency*; if he could make both

both parts of a contradiction true, becauſe they cannot both be made true without a lie

And thus alſo is Religion *Omnipotent*, by vertue of Gods *Omnipotencie*: for it hath power to do all, & hath power over all; *Caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt, and having in a readineſs to avenge all diſobedience*, 2 *Cor.* 10. 5, 6. The power of the ſword may caſt down *images*, but 'tis onely the power of Religion that can caſt down *Imaginations*, and they no leſs then the other, do exalt themſelves againſt the knowledge of God: the power of the ſword can bring into captivity every man to the obedience of the *Conquerour*; but 'tis onely the power of Religion can bring into captiviry everythought to the obedience of *Chriſt*: That power can avenge the diſobedience without, which is but half diſobedience; but 'tis onely this power can avenge the diſobedience within as well as without, that is, all diſobedience. Will you raiſe an army againſt Religion? Alas! *That can ſcatter a people that delight in war*; for when Chriſt ſhall come to judge among the nations, they ſhall *beat their ſwords*

ſwords into plow-ſhares, and their ſpears into pruning-hooks, Iſa. 2. 4. *And the loftineſs of man ſhall be bowed down, and the haughtineſs of men ſhall be made low, and the Lord alone ſhall be exalted in that day*, v. 17. and this being the ſigne the prophet hath given us of the coming of Chriſts kingdome, let not thoſe who are of a quite contrary diſpoſition, pretend to be under Chriſts government, who labour to exalt man, not Chriſt: for as *Dagon* fell before the *Ark*, ſo muſt all enſignes of hoſtility fall down before Chriſts banner: and if they that carry them, do not fall to the earth with them, 'tis becauſe they have not yet ſeen the light of Chriſt, nor heard his voice, ſaying, *I am Jeſus whom thou perſecuteſt*, *Act.* 9.

But we ſhall the more clearly ſee the ſplendour of this *Omnipotency*, if we do ſeriouſly conſider, how ſuddenly the light of the Goſpel, notwithſtanding all oppoſitions and perſecutions, did ſhine to the remoteſt corners of the earth; inſomuch, that *Polidore Virgil* ſaith, (*lib.* 2. *Hiſt.*) *Ab initio orti Evangelii Britannicam fidem recepiſſe*; "That Great Britain received the Faith "from the firſt preaching of the Goſpel; and yet *Britain* was looked upon as divided from

from all the habitable world, (*& penitus toto divisos orbe Britannos*) many years after Christ. But *Gildas* saith more expresly, (*De excidio Britan. in Biblioth. Patrum, Tom.*5) *Tempore ut scimus summo Tiberii Cæsaris, &c.* "We know that *Britain* receiv-
"ved the faith towards the latter time of *Tiberius*: now the very last year of *Tiberius* was the year of our Lord 38 in *Baronius* his account; so that it is evident if *Gildas* say true, (and he was worse then mad if he produced his *scimus* to broach a lie) That *Britain* received the Christian Faith within five years after the resurrection of Christ: and therefore sure not from the Church of *Rome*; for that Church did not it self receive that faith, till the 45 year of the Lord, that is, at least ten years after the resurrection of Christ, as saith the same *Baronius*, that in
"the year of Christ 45, on the 15 of the
"Calends of *Febr.* (that is, the 17 of our
"*January*) the Church of *Rome* was instituted by S. *Peter*, and the Popes chair erected there; and on that day this prayer was used in ancient rituals, *Omnipotens sempiterne Deus, qui ineffabili sacramento Apostolo tuo Petro principatum Romæ urbis tribuisti, unde se Evangelica Veritas per tota mundi reg-*

regna diffunderet, Præſta, quæſumus, ut quod in orbem terrarum ejus prædicatione manavit, Univerſitas Chriſtiana, Devotione ſequatur. (*Bar. Anti-Chriſt.* 45. *nu.* 1.) And ſurely if the truth of the Goſpel did go into all the world from *Rome*, and came not to *Rome* till the 45 year of Chriſt: there were at leaſt ten whole years from the Reſurrection and Aſcenſion of Chriſt, wherein the truth of the Goſpel did lie as it were hid in a corner: but this was certainly far otherwiſe, and *Baronius* his old prayer muſt therefore be accounted a new invention, and might eaſily from the very ſtile of it be ſo proved; for ſure very few parts of the now Chriſtian world, did ſtay ſo many years for the Chriſtian Faith: And if the Church of *Rome* were ſo unhappy to ſtay ſo long for *Chriſtianity*, that ſhe might get *Supremacy*, ſhe may ſtill be ſo unhappy (for ought we know) as to keep the *Supremacy*, and loſe the *Chriſtianity*: however certain it is, that innumerable other Churches, and amongſt the reſt, this of *Britain* received the Chriſtian Faith long before that time, the *Sun of Righteouſneſs* breaking forth like the Sun in the firmament, not unto any one place or people alone, but unto all: What pro-

vidence brought *Joseph of Arimathea*, or any other Apostolical man to *England* before St. *Peter* came to *Rome*, might perchance be accounted a curious, but would certainly be a vain dispute: 'tis enough for the proof of the *Omnipotency* of the Christian Religion, That the Saviour of the world who died for all, did not suffer the distance of place to keep or intercept from any the speedy knowledge of his salvation.

The second branch of *Eternity* is *All-sufficiency*: and therefore God as he is eternal, is likewise *all-sufficient*; as he is *eternal* of himself, so he is *all-sufficient* in himself: which *all-sufficiency* consists of these three parts:

1. That he hath an absolute perfection.
2. That he hath this perfection in and from himself.
3. That this perfection is not onely sufficient for himself, but also for all things besides himself.

First, God hath an *absolute perfection* not onely of *essence* or being, but also of *operation* or working; for even in that grand Objection, That the wicked do flourish, and the righteous are oppressed, appears a threefold perfection of Gods operation; *First*, in the

the *variety* of his providence, that he diſpenſeth both proſperity and adverſity: *Secondly*, in the *juſtice* of his providence, that he puniſheth ſinne in his own ſervants, who though they can ſay, their adverſities are greater then other mens, yet can they not ſay, they are ſo great as are their own ſins: *Thirdly*, in the *mercy* of his providence, that he puniſheth them onely temporally, therein ſhewing his mercy to be greater then either their adverſities or their ſins.

And ſo alſo *true Religion* hath an abſolute perfection both in its being, and in its working; that is, both in its *ſubſtance*, and in its *exerciſe*: and what defects or faults are to be found in the exerciſe of it among any ſort of Chriſtians, belong to the men, not to the Religion: Some will needs kneel to Images that were of their own making, others will not kneel to God their Maker; the one may go for the exerciſe of Superſtition, the other for the exerciſe of profaneneſs, but neither can go for the exerciſe of Religion.

Secondly, God hath his perfection *in* and *from* himſelf: For *who hath firſt given unto him, and it ſhall be recompenſed unto him again?* Rom. 11.35. Τις προεδωκεν, *who hath*

given first unto him? We may, and do, and must give unto God: *O give thanks unto the Lord*, saith the Psalmist, there's our ἐξομολογεῖν, our giving unto him; but even in this is his προεξομολογεῖν, his giving first to us: for he gives us the *grace*, before we give him the *praise*; we give, but he gives first: for he hath his perfection in and from himself, we have ours in and from him.

And so hath Religion its perfection *in* and *from* it self, whence it is called *the beauty of Holiness*, Psal. 96. 9. The Christian Religion is the *Beauty of earth*, even as Christ the Authour of it is the *Beauty of Heaven*: And the *Beauty of Holiness* which is in Religion, consists not in our adorning of Churches, or in outward pomp and Ceremonies, but in its own internal harmony and congruity to, and conformity with him, who is the very *Beauty of Heaven*, the proper place of *Holiness*, as being the *habitation* of the *Holy One*: If thou come to worship, thou receivest beauty from the holiness, not the holiness beauty from thee; thy soul is beautified thereby, and made the Love of God and Angels, but Religion was so of it self ever before: as it is said, *Psal.* 93. 6. *Holiness becometh thy house for ever,*

ever; the holineſs of Gods Houſe is a *becoming* holineſs, and it is a holineſs *for ever*, a holineſs that was before the creation of the world, and a holineſs that ſhall be after the end thereof: Therefore outward ornament may not be pleaded for as matter of Religion, but onely as matter of decency; for decency hath much of its perfection from men, but Religion hath all its perfection in and from it ſelf: and as God is proved to be *all-ſufficient* from himſelf, becauſe he made all things for himſelf, *Prov.* 16.4. (for even the wicked though without the order of particular, yet are within the order of univerſal providence:) For God wills himſelf and his own goodneſs onely as the end, but all other things as ordered to that end, that is, *for himſelf*, and in relation to his own goodneſs: So is it with Religion, it admits of Ceremonies, not for theirs, but for its own goodneſs, and thereby appears to be ſufficient of it ſelf without them: If the ſhadow grow longer then the ſubſtance, 'tis an argument the Sun is yet either not at its heighth, or paſt it: ſo where Ceremonies are more looked after then piety and godlineſs, it argues in men a defect of Religion and goodneſs: God uſing the crea-

ture as an instrument, doth not so use it, for the want of vertue, but for the abundance of his goodness, *non propter defectum virtutis, sed propter abundantiam bonitatis*, saith *Aquin. par.* 1. *qu.* 22. So Religion using the ordinances of men, doth it not for want of sufficiency in it self; but to impart some excellencie to those ordinances, *Ut dignitatem causalitatis communicet*, to communicate to them so much vertue, as to make them, though not the *essential* yet the *accidental* causes of *devotion* in us, and therefore we may no more reject such Ordinances, then we may reject the *helps* of devotion.

Thirdly, Gods perfection makes him not onely *All-sufficient* for himself, but also for *all things* else besides himself: *Psal.* 84. 11. *For the Lord God is a sun and a shield*, (a sun to give life, and a shield to preserve it) *The Lord will give grace and glory*, (grace to our sanctification, glory to our salvation, that is, a full sufficiencie for this life, and for the next) *And no good thing will he withhold from them that walk uprightly*, that is, he hath already given all good things that we were able to receive, and when we shall be able to receive the rest, he will give them too; for he will *withhold none*, according to that

that of the ſame Prophet, *Pſal.* 145. v. 16. *Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing*; *ſcil.* whether it be living in earth or in heaven: So is true Religion, not onely *ſufficient* in and for it ſelf, but *for us* alſo: for what other reaſon can be given, why ſo many men are contented to loſe all, that they may keep their conſciences, but onely this, That Religion wants no perfection in it ſelf, and brings them that follow it to enjoy the perfection that is in God.

The third branch of *Eternity* is *Omniſciency*, and God in that he is *Eternal*, is alſo *Omniſcient*. Now the *Omniſciencie* of God conſiſts in theſe two things; Firſt, in that he fully knows himſelf: Secondly, in that he fully knows all other things in and by himſelf.

Firſt, God fully knows and underſtands himſelf, the whole compaſs of his own minde and intentions, what they are, have been, or ever ſhall be, becauſe eternitie is preſent to its ſelf: hence it is ſaid, *Known unto God are all his works from the beginning of the world, Acts* 15. 18. and this is a propertie not belonging to the Angels, and much leſs to men: the Angels know what

their intentions have been, and ſtill are, but not what they ſhall be for ever, becauſe then they could comprehend *Infinity*, which cannot be in the underſtanding where it is not in the eſſence: but as for us men, we know not what our intentions have been, (*Remember not the ſins of my youth, Pſal.* 25. 7. *q. d.* I have forgot them, O do not thou remember them:) nor what they are, *Jer.* 17. 9. *The heart of man is deceitfull above all things*, (and indeed never more deceitfull then when it labours to deceive it ſelf:) nor what they ſhall be: the beſt way concerning thoſe, is to ſay with the Pſalmiſt, *Keep thy ſervant, Pſal.* 19. for he that cannot tell what he ſhall reſolve to morrow, can leſs tell what he ſhall reſolve all his life: but God knows all his intentions from the beginning to the end, ſo that he alone fully underſtands himſelf.

Secondly, God fully knows all other things *in* and *by* himſelf: this is a truth acknowledged by the father of lies, though therefore acknowledged that it might be abuſed, as truth is ſtill by all the devils inſtruments: *Gen.* 3. 5. *Ye ſhall be as Gods, knowing good and evil*; that is, all things: for they were either good or evil; the looking-

glaſs

glaſs of eternity in it ſelf repreſenting all things to it ſelf; *Good things* by their proper forms and reſemblances; *Evil things* by the contrary good: *Bonum in ſe per ſpeciem, malum non per privationem in ſe exiſtentem, ſed per bonum oppoſitum, Aquin. par. 1. qu. 14.* Thus the Lord is a God *of knowledge*, (1 *Sam.* 2. 3.) as fully knowing himſelf, and as fully knowing all other things in and by himſelf. So alſo is Religion a thing of *great knowledge*; cares not for an implicite faith in the *knowing*, no more then in the *aſſenting* part: cares not for a faith which doth not know for it ſelf, no more then for a faith which doth not aſſent for it ſelf; and ſo is in effect *omniſcient*, becauſe it makes us know our ſelves, and know our God, that is in the ſerpents words, *Know good and evil:* for we know evil in knowing our ſelves, and we know good in knowing our God.

Firſt, Religion is in effect *omniſcient*, becauſe it makes us *know our ſelves*; nothing elſe cares to look after the deceitfulneſs of the heart, but ſure nothing elſe can finde it out: no man knows ſo much of himſelf, as he that is religious; he knows his own heart, his own thoughts, what they have been,

been, exceeding ſinfull; what they are, very penitent; and in ſome ſort, what they ſhall be, very perſeverant: for upon ſuppoſition of Gods grace, he can promiſe to himſelf a perſeverance in the way of godlineſs. This you will ſay is a comfortable doctrine, and I doubt not, but if you addict your ſelf wholly to your devotions (to have a conſtant communion with God) but you will finde it as certain as 'tis comfortable. For if natural reaſon makes men very *knowing*, that well improve it, though it be but the *dim light of men*; how much more doth Religion make men *knowing*, that rightly uſe it, ſince it is no other then the *glorious light of God*? ſo that to live but one day according to the rules of piety and devotion, will make a man more truly wiſe; then ſtudy without piety will make him, though he be a conſtant ſtudent very many years. The prophet *David* tells us this, *Pſal.* 119. *v.* 98. *Thou through thy commandments haſt made me wiſer then mine enemies*; but leſt any ſhould ſay, That may eaſily be, that a good man ſhould be wiſer then his enemies: for none are enemies to good men that have not firſt loſt their wits as well as their honeſtie; therefore he addeth further, *I have*

more

more understanding then all my teachers, v. 99. And leſt we ſhould ſtill object, That the teachers are not always the wiſeſt, eſpecially if they teach too ſoon, before they have been diligent learners; he addeth yet further, *I underſtand more then the ancients*, v. 100. that is, then thoſe that have been longeſt learners before they became teachers: That's the moſt profitable wiſdome, which makes a man *wiſer then his enemies*, for it keeps him from being circumvented; that's the moſt honourable wiſdome, which makes a man *wiſer then his teachers*; for it gives him a preeminence of underſtanding far above his condition; that though he is called to be a learner, yet he is enabled to be a teacher: Laſtly, that's the moſt infallible wiſdome, which makes a man *wiſer then the ancients*: for that gives him a preeminence of underſtanding above the condition of mortality, which can attain to no greater wiſdome, then ſuch as is gained by long travel of ſtudy; & confirmed by longer experience of years: ſo that if we deſire that wiſdome which is moſt profitable, moſt honourable, and moſt infallible; we muſt do as this holy man did, converſe more with God then with men: for ſo he profeſſeth,

v. 104.

v, 104. *Through thy precepts I get understanding*: we may see that understanding is to be gotten by studying the precepts of men, but we cannot get it, savingly but by studying the precepts of God: for the prophet *Daniel* saith, *The light dwelleth with God, Dan.* 2. 22. and S. *John* saith, *He that loveth his brother, abideth in the light*: what is this light, but the truth, or the true Religion which hath these two properties of light, that 'tis φωτιϰὴ, ἐλεγϰτιϰὴ. that it *enlightens* and *reproves*; it *enlightens* the understanding by the knowledge of God; it *reproves* the will, the affections, and the actions for the practise of evil.

Secondly, Religion is in effect *Omniscient*, because it makes us know all things besides our selves; that is, all things that are proper and profitable for us to know; things wherein are the true *comforts* of this life, & the true *blessings* of the next; so saith the Apostle, 1 *Cor.*2.15. *The spiritual man judgeth* or *discerneth all things*: the more he is spiritual, the more he is able to discern: the more he increaseth in Religion, the more he increaseth in true wisdome and knowledge: as the man in the Gospel, when his eyes were first opened mistook *men for trees*, but afterwards

wards when he was perfectly cured, he could distinguish both aright: so the spiritual man at his first conversion, hath but a confused knowledge of the things necessary to his salvation, but afterwards he comes exactly to judge and to discern them all: nor will his *faith* whereby he knows in part, leave him till he come by degrees to *a clear vision.* Let several knowing men all rejoyce in the excellencies of their several knowledges, but let this be the priviledge onely of the religious man, That he alone *knows whom he hath beleeved*, and whom he *may trust*: for he alone is able to know how God disposed of him before his life, and how he will dispose of him after his death.

CHAP.

Chap. VI.

The assurance that we have of the substance *of Religion, in that it resembles God in his* communicable Properties, *as* Truth, Goodness, Purity, *and* Liberty.

IT is the special priviledge of the good Christian, that the same Religion doth make him imitate God here, which will make him enjoy God hereafter: for the same God who is the Authour of Religion, is also the best pattern of it, because Religion resembles him not onely *per modum vestigii*, but also *per modum Imaginis*, not onely as having his footsteps (for so every creature represents the Creatour) but also as having the exact lineaments and pourtraitures of his very Image; so that Gods Service is best known by the knowledge of himself, and the *Properties* of the true Religion are best declared by declaring the *Properties* of God.

The *Incommunicable Properties* have been already spoken of, his *Simplicity*, *Infinity*, *Immutability*, *Eternity*, and the three branches or adjuncts thereof, his *Omnipotency*,

tency, *All-sufficiency*, *Omniſciency*; I now come to the *communicable Properties* of God, which are eſpecially theſe three, *Truth* in his Underſtanding, *Goodneſs* in his Will, and *Activity* in his operative faculty, anſwerable to his *Truth* and *Goodneſs*; for the Intellective faculty is vain without the Affective, the Affective without the Operative: and therefore according to the proportion and perfection of the one, is alſo neceſſarily the proportion and perfection of the other: God firſt knows, then wills, then works; As he knows, ſo he wills, not *Irrationally*; As he wills, ſo he works, not *Ineffectually*: And ſo is Religion very *Intellective*, and very *Affective*, and very *Active* or *Operative*; theſe three properties are all joyned together, *Deut.* 4.6. *Keep therefore and do, for this is your wiſdome and your underſtanding*: where we have *wiſdome* for the Intellective, *keeping* or *obſerving* for the Affective, and *doing* for the Operative faculty of the ſoul: Accordingly Divines tell us, there are ſome vertues that are Catholick or Univerſal, belonging to the whole worſhip of God in general; and having alike influence upon all the Commandments, or upon all the duties of Religion, whether they concern God imme-

immediately in himself, or mediately in his Image; and these Catholick vertues are *Wisdome* and *Prudence* in the Understanding, *Integrity*, *Alacrity*, and *Constancy* in the Will; and *Zeal* and *Perseverance* in the action; that *Election*, *Affection*, *Action*, may all joyn together to glorifie him, who is the first Truth to *direct* our Election, the last Good to *satisfie* our Affection, and the chiefest Excellency to *excite* and *provoke* our Action: Wherefore it is the property of Religion to make a man more judicious, more affectionate, and more industrious then he was before, though he had never so piercing a Judgement, never so strong and vehement Affections, never so industrious an Action.

For the soul of man though it consist of these three faculties, the *Intellective* or knowing, the *Affective* or desiring, the *operative* or working; the Intellective faculty whereby it *knows* what is to be done, the Affective whereby it *desires* to do it, and the Operative or Active, whereby it *fulfils* that desire in doing; yet this very soul doth not, cannot rightly *know* or *desire* or *do*, till it be throughly instructed, exalted, and quickned by Religion; nay, on the contrary all

all the while it continues irreligious, it is *ſtupid* in knowledge, *perverſe* in affection, and *ſluggiſh* in action: for though there is in all ſpirits a power of *knowing* what is true, of *deſiring* what is good, and of *effecting* what they deſire, yet we cannot but acknowledge that theſe three faculties in all men (who have their ſpirits clogged with ſinfull fleſh) are very much weakened by ſin, and conſequently muſt labour, that they may be ſtrengthened by piety and godlineſs: yet will I not enter upon a particular enumeration of Gods *communicable Properties* (I have been too long already upon this argument) much leſs upon a particular explication of them; for it will be ſufficient for my purpoſe, (which is the advancement of the true Religion in the hearts and lives of men) if I briefly inſiſt onely upon theſe three (to which all the reſt may be reduced) and they are, *Truth* in his *Underſtanding*, *Goodneſs* in his *Will*, and *Purity* in his *Action*; (for we cannot better conſider Gods *Activity*, then in the *Purity* of his *Action*) unto which we muſt alſo annex a ſhort diſcourſe of *Liberty*, as belonging to all three, that is to ſay, to *Underſtanding*, and *Will*, and *Action*.

And these three Properties of *Truth*, *Goodness*, *Purity*, as they are eminently in God, and evidences of his perfection, so are they also eminent in Religion, the service of God.

And first of the *Truth* of God and of Religion.

God is *true* by a *metaphysical* and by a *moral* Truth.

First, By a *metaphysical* Truth, as having the true knowledge of all things, *Psa.* 139. 2. *thou understandest my thoughts long before*: God understandeth our thoughts before they are; the angels not when they are, and therefore they are defective in truth, because defective in understanding: for Truth metaphysically is *a conformity of the thing with the understanding*: and accordingly our blessed Saviour is particularly called the *Truth*, as being the Omniscient Wisdome of God, and the eternal Understanding of the Father, even as the holy Ghost is the eternal Love both of Father and Son.

Secondly, God is True by a *moral* Truth, as having his *Affection*, *Expression*, *Action*, agreeable to his knowledge, and that in three respects.

1. As Truth is opposed to *Falshood*, for God

God neither wills nor ſpeaks an untruth.

2. As Truth is oppoſed to *Diſſimulation*, for God neither diſſembleth nor deceiveth.

3. As Truth is oppoſed to *Inconſtancy*, for God changeth not his judgement in truths declared or determined; he changeth not the event in truths foretold or propheſied; for in promiſes he keeps his word and his truth, if man perform the conditions; in threats he may not keep his word, and yet keep his truth, becauſe they are but conditional:

And as for deceiving the Prophets *Ezek.* 14.9. and 1 *King.*22.23. we generally and truly anſwer, *Tradit diabolo decipiendos*, he "delivereth them over to the devil, to be "deceived by him; ſo ſaith the Text, *Becauſe they received not the love of the Truth that they might be ſaved, for this cauſe God ſhall ſend them ſtrong deluſions, that they ſhould beleeve a lie, that they all might be damned who beleeved not the truth, but had pleaſure in unrighteouſneſs*, 2 Theſ. 2.10,11,12. a text that gives us a fearful, but yet a full account of all thoſe ſtrong deluſions among men, which led directly to the Father of lies: the firſt ſtep was a *voluntary unrighteouſneſs*

in not loving the truth: the second ſtep is a *ſtrong deluſion* in *beleeving a lie*: the third ſtep (God keep them from treading in that, who have trodden in the two former) is a neceſſary damnation both for not loving the truth, and for having pleaſure in lies: but ſtill God is true, though every man be a liar; for God deceiveth the Prophet *Ezek.* 14.9. as he hardeneth the heart *Exod.* 10.1. *permiſſivè non efficienter*, permiſſively not efficaciouſly, by not inhibiting or not purging thoſe ill qualities that are already in the heart, not by infuſing any ill qualities into it; and therefore though he ſaith, I have hardened *Pharaohs* heart, yet he ſaith unto us, Harden not your (own) hearts; and accordingly he threatneth in *Ezekiel*, to deſtroy ſuch a prophet from the midſt of his people, whoſe heart was hardned ſo far as to deceive himſelf and others, whereas he could not in juſtice deſtroy him onely for being that which himſelf had made him: nay, this permiſſion is moſt plainly ſet forth in that parable of 1 *Kin.* 22. for all that God doth there, is onely to let the evil ſpirit go forth, that is, not to inhibite him from going and deceiving, not to ſend him down from heaven: For it is evident, that the evil ſpirit

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never did, and never can come into heaven again, ſince he was firſt thrown down from thence. And thus briefly God is True *Metaphyſically* and *Morally*; *Metaphyſical* truth conſiſting in the right apprehenſion of things as they are in themſelves; *Moral* truth in the right affection and profeſſion of things as they are apprehended; and this profeſſion is either in word by *veracity*, or in action by *ſincerity*, or in continuance of action by *conſtancy*; ſo that *moral* truth is oppoſed to *falſhood*, becauſe 'tis the ſame with reality; to *diſſimulation*, becauſe 'tis the ſame with ſincerity; and to *wavering* and *floating*, becauſe 'tis the ſame with certainty.

And this ſame *metaphyſical* and *moral* truth is alſo in Religion, paſſing from the Maſter into his ſervice: for the *Father ſeeketh ſuch to worſhip him*, who worſhip him as he is, that is, *who worſhip him in ſpirit* becauſe he is a Spirit, and who worſhip him in *truth* becauſe he is the Truth, S. *John* 4. 23, 24. The worſhip in ſpirit points at the *metaphyſical* truth of Religion, which requires a true *apprehenſion* of God; the worſhip *in truth* points at the *moral* truth of Religion, which requires an *Affection*, *Profeſſion*,

feſsion, *Action* agreeable to that true *apprehenſion*; and for both theſe hath our own Church taught us to pray (*Collect* 7th *Sunday after Tri.*) "Graff in our hearts the love "of thy Name, Increaſe in us true Religion, "nouriſh us with all goodneſs, and of thy "great mercy keep us in the ſame. Do you look for the *metaphyſical* Truth of Religion? 'Tis in the knowledge of Gods Name, (which muſt be preſuppoſed before the love of it, ſince no man can love what he doth not know) that you know God by his true Name, ſuch as himſelf hath proclaimed *Exod.*32.5,6,7. or, that you apprehend God as he is, not ſet up to your ſelf an idol in ſtead of God, as do all thoſe who worſhip not the Father, by the Son, in the unity of the Spirit: Again, do you look for the *moral truth of Religion*? 'Tis in the *love* of Gods Name, that you love him according to your knowledge, or that you have your *affection* agreeable to your *apprehenſion*: for to know God, and not to love him, is in effect to proclaim you do not truly know him, ſince the ſame God is the firſt Truth and ground of our knowledge, and alſo the laſt good and cauſe of our love: and you may here likewiſe finde this *me-*

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ral truth of Religion in all reſpects: Firſt, in its *Reality*, for it is the *very true Religion* oppoſed to *falſhood*, or *ſuperſtition*, 'tis indeed Gods Name. Secondly, in its *Sincerity* or Fidelity, for it is all *Goodneſs*, not onely in the tongue but alſo in the heart, and in the hand, as Truth is oppoſed to *Diſſimulation* or *Hypocriſie*: Thirdly, in its *certainty* or perſeverance [*And of thy great mercy keep us in the ſame*] as Truth is oppoſed to *uncertainty* or to levity and inconſtancy.

Religion then hath and muſt have a two-fold truth; the firſt conſiſts in a right apprehenſion whereby we believe the thing as it is: the ſecond, in a right affection, profeſſion, and action, whereby we love and profeſs, and do the thing as we beleeve: and there cannot be a more religious prayer invented by the wit of Piety, nor a more affectionate prayer practiſed by the zeal of Charity, then that which is ſo remarkable both for its Piety and for its Charity in our own Church (*Collect 3. Sunday after Eaſter*) *Almighty God, which ſheweſt to all men that be in errour the light of thy Truth, to the intent that they may return into the way of Righteouſneſs*, there's its piety towards God rightly deſcanting upon Gods intent in

ſhewing the light of his truth; to make men righteous, not to make them inexcuſable; *Theſe things I ſay that ye might be ſaved*, S. *Joh.* 5. 34. not onely convinced, ſaith our bleſſed Saviour, and yet he ſpake to thoſe who had not the love of God, *v.* 42. *Grant unto all them that be admitted into the fellowſhip of Chriſt, Religion, that they may eſchew thoſe things that be contrary to their profeſſion, and follow all ſuch things as be agreeable to the ſame*; there's its charity towards men, affectionately deſiring, that as they have a Chriſtian Communion, ſo they may alſo have a Chriſtian converſation, leſt their unchriſtian converſation deſtroy and diſanull their Chriſtian Communion, which without doubt it hath done already in many ages of the Church, and will do ſtill to the worlds end, unleſs God in his mercy fill our hearts more and more with this true piety towards himſelf, and with this true charity one towards another. And for this cauſe the Commandments are in the judgement of ſome Divines accounted practical Articles of the Chriſtian Faith, becauſe if theſe be left out in our converſation, what is true in it ſelf of our Creed, is as it were falſe to us, ſince either our profeſſion gives

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the lye to our apprehenſion and affection, or our action to our profeſſion: for this is the difference betwixt ſpeculative and practical truths (*ſpeculativè & practicè credibilia*) thoſe things that we muſt believe ſpeculatively, and thoſe that we muſt believe practically; the firſt, which are ſummed up in the Creed, are truly believed if there be a conformity of the *thing* with the *Underſtanding*; but the ſecond, which are ſummed up in the Decalogue, are then onely truly believed, when there is a conformity of the *affection*, and of the *profeſſion*, and of the *action*, with the *belief*: thus they that worſhip Images do expunge the ſecond, and they that reſiſt Magiſtrates do expunge the fifth Commandment, if not out of their books, yet at leaſt out of their Faith; in their Books they may be true believers, but in their Lives they are (in theſe particulars) little leſs then Infidels.

Now ſee in what a miſerable condition is the irreligious miſcreant, who ſo beleeves as to make void his own faith; and ſo receives the truth, as to make the truth it ſelf a lie to him, either for want of a ſanctified affection in not loving it, or for want of a ſanctified action in not practiſing it: and hence

hence we may likewiſe ſee and muſt confeſs, that not he who knows moſt of the doctrine of Faith is the beſt Beleever, but he that moſt loves what he knows in ſpeculatives, aud he that moſt practiſes what he knows in practicks: ſo that a great Scholar may fully know the truth, and yet to him it may be as a lye, becauſe he loves it not, for to him it is what he deſires it ſhould be; contrariwiſe an ignorant peaſant may not fully know the truth, and yet to him it may be the ſaving truth, becauſe he loves it, for what is wanting in his head, is made up by his heart: O my ſoul glory not in the *knowledge* of Chriſt, but in the *love* of that knowledge: glory not in thy *learning* (if thou art Miſtreſs of any) but in thy Religion, to which thou oughteſt to be a ſervant: learning may make a man wiſe to *oſtentation*, but 'tis onely Religion can make him wiſe to *ſalvation*. Do not then with *Pilate*, ask thy Saviour what is truth, and then go away without his anſwer, much leſs mayeſt thou turn to thoſe Jews that help to crucifie him: for *if thou know theſe things happy art thou* (not becauſe thou knoweſt them, but) *if thou do them*: thy happineſs conſiſts not in *knowing* Chriſt, but in *practiſing*

ſing him; nor is it poſſible for a man to be long defective in his *practiſe*, and not to be defective alſo in his *knowledge*, ſince what is ſinfull in the *deliberate action*, is ſinfull in the *will*; and what is ſinfull in the *will*, is erroneous in the *judgement* or underſtanding: and this is the reaſon that a man may be a heretick, not onely in *credendis* but alſo in *agendis*, not onely in Articles of Faith, but alſo in Duties of Life; nay, indeed he cannot eaſily be a heretick in the Duties of Life, and ſtill remain truly Orthodox in the Articles of Faith: as for example, he that prays to a Saint or Angel in ſtead of God, directly overthrows the firſt Commandment, but indirectly alſo the firſt Article of his Creed, *I believe in one God*; for Prayer is a Sacrifice that may be offered onely unto God: again, he that wilfully diſhonours his Governours whom God hath ſet over him, directly overthrows the fifth Commandment, but indirectly alſo the ninth Article of his Creed, *I beleeve the Holy Catholick Church, the Communion of Saints*; for being a Lover of *diviſion*, he is not a true beleever of that *Communion*: and this we may take for a general doctrine fitter to be received then oppoſed.

Firſt,

First, that any practical errour which is against our duty towards God, doth tend to a speculative errour against some part of the Creed which concerneth God: as he that doth not *honour God as God*, doth in effect deny him to be *maker of heaven and earth*; therefore saith the Psalmist, *O come let us worship and fall down, and kneel before the Lord our maker*; as if we could not truly beleeve him to be our *maker*, if we will not *worship him* with all possible reverence and fear.

Secondly, that any practical errour which is against our duty towards our neighbour, doth tend against some Article of the Creed that hath relation to men: as he that will not be subject to the authority of his lawfull governours, Civil or Ecclesiastical, doth in effect deny, *The Catholick Church*; *and the Communion of Saints*.

Thirdly and lastly, that any practical errour against the duty which a man oweth unto himself, doth tend against some Article of Faith that concerns himself: as he that is a common *drunkard*, or *unclean*, or *profane* person, doth in effect deny the *Forgiveness of sins*, and the *Resurrection of the body*.

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Wherefore when Almighty God requireth every Christian to be true or *faithfull unto the death, that he may receive a crown of life,* (*Revel.*2.10.) he requires of him a double truth or *faithfulnes,* not onely that he be true and faithfull in his *Belief,* but also (and much rather) that he be true and *faithfull* in his *life.*

First, God requires a faithfulnes in *our Belief,* by a right apprehension of Gods word, not adding thereto, nor diminishing therefrom: for that is forbidden from the beginning of the Law, (as *Deut.*4.2.) to the end of the Gospel, (as *Revel.* 22. 18, 19.) not adding thereto by *Superstition,* nor diminishing therefrom by *Faction*: for as the *superstitious* seeks to *flatter his God* (*Religiosi sunt Deorum amici, Superstitiosi Deorum adulatores*) so the *factious* seeks to *flatter himself*: do thou thy duty, and let alone thy *flattery*: for it is not safe for thee to flatter thy God, and much less to flatter thy self.

Secondly, God requires faithfulnes in our *affection, life,* and *conversation,* that we may be faithfull *professours* of his truth, and as faithfull *witnesses* to it: for a man may be Gods witnes by *speaking,* by *living,* by *dying,* and he that is commanded to be *faithfull*

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unto the death, that is, to be faithfull in dying (if God call him to it) is already ſuppoſed to be faithfull in *ſpeaking* and in *living*: for he that bids thee *be faithfull unto thy death*, doth ſurely ſuppoſe thee already faithfull in thy *life*, and commands thee to continue ſo: and this faithfulneſs is ſhewed by thy *words* in *confeſſing*, and that's *veracity*; by thy *deeds* in *profeſſing*, or *practiſing*, and that's *fidelity*; and by thy *perſeverance* unto the death both in *words* and *deeds*, and that's *conſtancie*.

This is the truth of Religion both *formally* and *efficiently*; *formally* in regard of it *ſelf*, and *efficiently* in regard of *us*; that as it is true in it ſelf, ſo it alſo makes us true and faithfull at all times, and in all reſpects: and if you further deſire to know how far any Chriſtian Church hath followed, or doth follow this truth, you may try it by this touch-ſtone, which being infallible in reaſon, cannot be erroneous in Religion. Ὁ ἀληθευτικὸς Ἐπιεικὴς, ἀυθέκαστος, καὶ ἐλαττωτικὸς, ſaith *Ariſtotle*, (*lib.* 4. *Eth. cap.* 13.) *Greece* is not ſo happy as to afford us a name for this *moral truth*, and may juſtly own to be *Græcia mendax* upon that account: but he that hath that vertue, is called by *Ariſtotle*, Ἀληθευτικὸς καὶ τῷ βιῷ, καὶ τῷ λόγῳ· *A true man both*

both in life and word: and is to be known by these three properties; that he is *full of equity*, will do no man wrong; is full of *authority*, will ask no mans leave, (whereas the hypocrite is not αὐθέκαστος, *himself for all others*, but ἑκάστου αὑτοῦ, *all others for himself*;) and lastly, is *full of modesty*, will ask no mans praise, and therefore will set forth himself, though in true colours, yet with the least varnish; so also is the true Religion; first, it is full of *justice* and *equity*, for it looks onely after Gods glory, not after this worlds advantages, and therefore declares things as they are, not as they conduce to mens interests; secondly, it is full of *authority*, in all words and deeds still like it self, neither dissembling what is, nor pretending what is not, that it may please men rather then God, but saith with S. *Paul*, *For if I yet pleased men, I should not be the servant of Christ*, *Gal.*1.10. thirdly, 'tis full *of modesty*, rather delighting in extenuations of its own worth, then in amplifications of it; for though hypocrisie be a great talker, & a greater boaster, yet Religion doth very much abhor all vain babbling, and much more all vain boasting; *Not walking in craftiness, nor handling the word of God deceitfully, but by manifesta-*

festation of the truth, commending it self to every mans conscience in the sight of God, 2 *Cor.* 4. 2. and therefore any Christian Church whatsoever, that either turns Religion into State policy, making Christs intereſt ſubſervient to its own; or that changes its Doctrine to pleaſe its new lords and maſters; or that boaſts too much of its own Purity and Perfection, as if none could be Chriſtians but in outward communion with it, none good Chriſtians in compariſon of it, muſt in theſe reſpects be ſaid, not to be a true Church: for though it be *Metaphyſically* a true Church, yet is not ſo *morally*, not according to *moral truth*, for that it wants either *equity*, or *authority*, or *modeſtie*, or all three, that is to ſay, it wants ſome neceſſary attendant of *moral truth*.

And here I had rather bewail then examine, rather deplore then detect the preſent condition of many Chriſtian Churches: It is enough that the now ſo much deſpiſed and perſecuted *Church of England*, cannot have it juſtly laid to her charge, that either ſhe laboured to inter-weave her own with Chriſts intereſt, much leſs to advance her own intereſt above his for *want of equity*; or did not deal plainly with thoſe Churches

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that did so, for want of *authorite*: or did revile other Reformed Churches (which surely had not been infallible, could not be impeccable) for *want of modesty*: and my hope is, that a Church so full of *Moral truth*, no less then of *Metaphysical*, as it hath the *God of Truth* to own it; so it will in due time finde the *God of Power* to *vindicate*, to *restore*, and to *defend* it: however, I doubt not, but many good Christians had rather suffer in her afflicted communion, then reign in the prosperity and glory of those, who either do cause, or do not regard her affliction. In the mean time, I cannot but pass this for a general animadversion; That since onely the true *Catholick* is the true *Christian*, and he hath two opposites, the *pseudo-catholick*, who is peccant in excess; and the *anti-catholick*, who is peccant in defect; it fares with these two oppositeS, as it fares with those two extreams that oppose the *moral* truth Δοκεῖ δὲ ὁ μὲ ἀλάζων περιστατικὸς τῶν ἐνδόξων εἶναι, καὶ μὴ ὑπαρχόντων, καὶ μειζόνων ἢ ὑπάρχει· The proud *boaster* loves to make shew of more then is; so doth the *pseudo-catholick*, who obtrudes more for Religion then can be proved Religion: Ὁ δ' εἴρων ἀνάπαλιν, ἀρνεῖται τὰ ὑπάρχοντα ἢ ἐλάττω ποιεῖ· but the *dissembler*

is quite contrary: for he denies things that are, and dimininishes what he doth not deny: so doth the *anti-catholick*, who denies that to be Religion which God hath made so, and diminisheth what he cannot deny: Οἱ δὲ ψευδόμενοι. ἀμφότεροι μὲν ψεκτοὶ, μᾶλλον δὲ ὁ ἀλάζων· (saith the same Authour) the *boaster* and the *dissembler* both are to be blamed, because neither is so true a man as he ought to be, yet more the *boaster* then the *dissembler*.

So also in Religion: the *pseudo-catholick* seems farther from the truth for his *superadditions*, then the *anti-catholick* for his *diminutions*: for he that avoweth uncertainties for certainties, brings a suspicion upon his faith, even in most undoubted truths; whereas he that is wary and timorous in the choice of his tenents, though he may be thought an enemy to his own knowledge, yet he cannot be thought an enemy to Gods truth: for though he may stick a while at the embracing of some divine truths, till they appear to him to be so; yet he cannot easily obtrude any untruths for truths; and God will sooner pardon the *infirmity* of a man in sticking at a truth, then the *presumption* of a man in obtruding an untruth: for

for the first shews himself as a man subject to doubtings (not able to command his own faith) but the other would fain be accounted little less then a God, in making himself not the Interpreter, but the Authour of truths; and so challenging a dominion over the faith of others: which however, ought not to dishearten us from knowing the doctrine of any Christian Church; for as of old it derogated nothing from the truth of God, that some Prophets did tell lies in his Name, so neither doth it now derogate from the truth of Religion, that there is so much mixture of mens inventions or surmises with that truth.

But we must say of all these *tares*, that *an enemy hath sowed them whilest men slept*; and yet we may not think Gods Providence over his Church either careless in not looking after it, or defective in looking after it to little purpose, as if *he, that is the keeper of Israel, did sleep* when *Israel* most needed keeping: for the Apostle hath said, *Oportet hæreses esse inter vos*, 1 Cor. 11. 19. *there must be sects or heresies amongst you, that they which are approved may be made manifest*; as if he had said, That must be, for which there is a good reason why it should be, and there is

a good reaſon why there ſhould be *hereſies amongſt you*; nay, indeed two good reaſons, the one on your parts, that *you may be tried* or *proved*; the other on Gods part, that *they which are approved may be made manifeſt*; to ſet forth the power and glory of Gods truth, which like the Sun ſhines the more glorioufly when it hath broken through ſome great cloud that oppoſed it: for ſo much is true even of that wicked objection, *Rom.*3.7. *If the truth of God hath more abounded through my lye, unto his glory, why yet am I alſo judged as a ſinner?* 'tis moſt certain the *Truth* of God doth often more *abound through our lies* to his glory, and yet the Objection is ſo ungodly and unreaſonable [*why am I judged as a ſinner?*] that the Apoſtle doth not think it worth the anſwering, but onely ſilenceth ſuch a deſperate and prophane Diſputant with a *damnabitur*, that he is like to be damned for his pains, *v.*8. *whoſe damnation is juſt*: for no argument ſo fit to confute him as *damnation*, who will needs plead or diſpute for the *devil*: *Will ye plead for Baal? will ye ſave him? he that will plead for him, let him be put to death?* Jud.6.31. what a ſhame is it for us Chriſtians, that *Baal* ſhould have ſo

ſo many to *plead for him*, and God ſo few? that Superſtition and Faction ſhould ſo much outſtrip true Religion? the profeſſours of the one, (for they both meet in the ſame *Baal*, though they are ſo far aſunder in themſelves) going as much beyond the profeſſours of the other in *zeal*, as they come ſhort of them in *truth*: and yet ſtill, ſince *ſuperſtition* and *faction* muſt needs be judged as *ſins*, why ſhould they not be judged as *ſinners* that maintain them? for neither ſhould we finde a Diſputant to defend it, if both be *ſins*; neither ſhould we find an advocate to plead for it, if both alike uphold the worſhip of *Baal*: and yet there are and will be ſwarms of ſuch Advocates, multitudes of ſuch Diſputants, notwithſtanding *Joaſh* hath ſaid, *Let them be put to death that ſo plead*; and S. *Paul* hath moreover ſaid, *their damnation is juſt* that ſo diſpute: for neither death nor damnation can ſilence the perverſe *diſputings of men of corrupt mindes, and deſtitute of the truth, ſuppoſing that gain is godlineſs*; wherefore St. *Pauls* advice to *Timothy* is, *from ſuch withdraw thy ſelf*, 1 Tim. 6.5. and we are little beholding to the Latine Tranſlation for taking no notice of this ſo neceſſary a text,

yet God forbid we ſhould therefore think it ought to be expunged out of the Greek Copies, wherein both Latine and Greek Church ſo joyntly agree, or elſe out of our own practiſe and obſervation: S. *Pauls* advice in *controverſies* or rather *corruptions* of this nature, is, *From ſuch withdraw thy ſelf*, not *againſt ſuch oppoſe thy ſelf*: he adviſeth us rather to have no communion with them, then to maintain diſputations againſt them: for as in carnal uncleanneſs, the onely way for a man to have a clean body and a chaſte ſoul is to *flee fornication*, 1 Cor. 6. 18. not to reſiſt it; ſo is it alſo in this ſpiritual uncleanneſs, which makes men go a whoring after their own inventions, we muſt rather avoid the temptation then think to overcome it, rather ſhun the Diſputants then think to anſwer their diſputations: for men whoſe faction is above their Religion, will never be ſilenced by *arguments of Religion*; and men whoſe *Intereſt* is above their conſcience, will never give any ear to the *plea of Conſcience:* and this reaſon is in effect given by S. *Paul* himſelf, why in ſuch a caſe it is better to withdraw then to withſtand, *v.* 3. *For*, ſaith he, *if any man teach otherwiſe, and conſent not to wholſome*

wholſome words, even the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſs, he is proud, knowing nothing, but doting about queſtions and ſtrifes of words: as if he had ſaid, There is little hopes of doing good upon ſuch a man, for if he would have hearkned to any *wholſome words* and not onely to flattering ſpeeches, he would have hearkned to the *words of our Lord Jeſus Chriſt*: we may ſay to thoſe words which Chriſt ſpake in his perſon, S. *Matth.* 22. 21. *Render unto Cæſar the things that are Cæſars, and unto God the things that are Gods*: (for thoſe words alone, if rightly followed, would ſuffer no man to be a *Phariſee*, that is, a *Separatiſt*, either in Church or State; for if men did give *Cæſar his due*, there could be no *ſedition* in the *ſtate*; if they did give *God his due*, there could be no *ſchiſm* nor *hereſie* in *the Church*:) but we muſt ſay to thoſe words which Chriſt ſpake in his doctrine, whether immediately by himſelf or mediately by his Apoſtles; if ſuch a Phariſee would have hearkned to *wholſome* more then to *pleaſing words*, he would have hearkned to the *words of Chriſt* which he delivered both in his perſon and in his doctrine: and if he would have received any doctrine

but that which complied with his worldly intereſt, he would have received the *doctrine which is according to godlineſs*: but ſince he will neither hear the one, nor receive the other, 'tis to little purpoſe to labour his converſion.

For firſt, he is ignorant in his underſtanding [*knowing nothing*] ὁ γὰρ μὴ εἰδὼς ὃ δεῖ εἰδέναι, μηδὲ ἐπίσατο, ſaith *Oecum.* for he "who knows not that which he ought to "know, is as if he knew nothing; nay, he "is much worſe, not onely poſſeſt with ig-"norance, but alſo with a kinde of devil, as "ſaith the ſame authour, ὃ δὲ τὰ ὑγιῆ μὴ ἐπιστάμενος, δηλονότι τὰ δαιμονιώδη ἐπίσατο, he that will "not know God cannot but know the devil; he that will not receive Chriſt and his *wholſome words* into his underſtanding, ſhall not be able to keep the devil and his *poiſonous* dictates out of it.

Secondly, he is pertinacious in his will, which appears from his *contradiction*, from his *obſtinacy*, from his *ambition*.

His *contradiction* is diſcovered in that he teacheth otherwiſe, ἑτεροδιδασκαλεῖ, τἄλλα ἐστὶν ἕτερα παρὰ τὰ ὀρθὰ διδάσκει, ſaith *Oecumen.* he teacheth other things then thoſe which of right are to be taught; we may ſay, he

firſt

firſt teacheth otherwiſe then the Chriſtian Church, oppoſing his novelty againſt her antiquity; but at laſt he teacheth otherwiſe then himſelf, oppoſing his own novelty with new and worſe novelties: his *obſtinacy* appears in this, he will remit nothing of his humour either for truth or peace, μὴ προσέρχεται, others may come nearer him, but he will not come nearer them; he will not approach, or as we render it, he will not *conſent to wholſome words*, for if he draw near to the truth with his *lips*, yet *his heart is far from it.*

Laſtly, His *ambition* and haughtineſs of minde is ſeen, in that he is proud, he ſcorns to be a follower of any, but will be a leader of all, and takes more pleaſure (becauſe more pride) in being head of a faction, then in being an inferiour member of Chriſt, which ſhews *his blindneſs*, that he ſees not the bleſſing of thoſe who are of Chriſts communion, as well as his *perverſneſs* that he will not joyn with thoſe communicants; and accordingly the Apoſtle here uſeth a word that hinteth both, τυφωται, that is, he is blinded as it were with ſmoke, for ſo *Ulpian* upon *Demoſthenes* deſcanteth that word, τινες ἀπὸ τοῦ τύφειν, ὅ ἐστι, τὸ σκοτοῦσθαι τοὺς ὀφθαλμοὺς ἀπὸ καπνοῦ, "ſome derive it from darkening the ſight

ſight with ſmoke, *there's his blindneſs*; again τετυφῶσθαι μεμηνέναι, ἀπὸ Τυφῶνος τοῦ ἀντιφανοῦς πολεμον πρὸς τὸν Θεὸς, Μανίας γὰρ τοῦτο σημεῖον, ὅθεν τετυφωμένον ἄνθρωπον καλοῦμεν τὸν Ἀλαζόνα, ſaith the ſame Critick, "This word is derived "from *Typhon* one of the Giants that was "ſo mad with pride as to raiſe war againſt "the gods: wherefore we ſay of a proud "man that he is as that *Typhon*, there's his "perverſeneſs.

Thus far a heathen Critick may be alledged to interpret this ſtrange word here uſed by S. *Paul*; but the Chriſtian Divine who knew that this warring againſt God, which was but a fable in the Giant, was a truth in the devil, gives us this gloſs, φίλον δὲ πῶς δαίμοσι καὶ οἰκεῖον ὁ τύφος, "this kinde of "pride (that firſt ſwells againſt the true "Church, and at laſt againſt the God of "truth) is a very great friend and compa-"nion of the devils: ſo that the *proud he-retick* and the *perverſe ſchiſmatick* (for they cannot well be parted, though they are very ill joyned) under a pretence of finding a new way to heaven, hath brought himſelf directly to hell gate, and being once there, the devil will not eaſily ſuffer him to go from thence, but he will forthwith teach him

him to ſpend all his time and zeal, *upon idle queſtions*, fit for none but thoſe that *dote*; and upon quarrelſome *diſputations*, fit for nothing but to beget *new diſputes* and *endleſs contentions*: for if you once turn Queſtioniſt in ſtead of Dogmatiſt, ſeeker in ſtead of beleever, you muſt needs fall into *logomachies*, ſtrifes of words as endleſs as needleſs; therefore the Apoſtle ſaith, Νοσῶν περὶ ζητήσεις, ſick about queſtions, ὅρα δὲ, ὅτι τὸ ζητεῖν. Νοσεῖν ἔστι, (ſaith *Oecum.*) ſee here, "To be a ſeeker is indeed to be ſick, *ſc.* to be ſick in minde, and that in *Tullies* language is to be mad, *Nomen inſaniæ ſignificat mentis ægrotationem & morbum*, (*Cic.3. Tuſcul.*) for madneſs is nothing elſe but a "ſickneſs of the minde: and we cannot de- "ny this if we obſerve the courſe of ſuch a man, which is not διατρίβειν but παραδιατρίβειν, not *to ſpend time*, but *to miſpend it*: Πλάτων & διατριβὴν, *Diogenes appellat* καλατριβὴν, *& Euclidis* χολὴν, χολὴν, ſaith *Laertius*: "*Diogenes* the Cynick called *Plato*'s School- "ing meer fooling, and ſaid, to be *Euclide*'s "Scholar, was to be in choler; but S. *Paul* hath found out an expreſſion that in one word ſpeaks more then both theſe, though with leſs acrimony, and that is παραδιαλοιβαὶ

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(a second strange word here used by the Spirit of God, to shew here is set forth as strange a monster) such devices and trifles as are meer new nothings, whereby men do onely deceive themselves and seek to deceive others; for so *Oecum.* readeth and glosseth the word out of S. *Chrysostome*, inverting the Prepositions, and reading not παραδιατριβὰς but διαπαρατριβὰς, and withal enlarging the sense; for περιδιατριβὴ is an ill use of study and disputation, not to confirm the judgement but to unsettle it, not to discover the truth but to dissemble it; which mischief may go no further then him alone who is guilty of the sin: but διαπαρατριβὴ is this same mischief as it seeks to corrupt and infect others: τῆς νόσε τῶν κακῶν δογμάτων μετάδοσις, saith *Oecum.* "the infecting others "with this itch of vain disputing: for as a scabby sheep rubbing against those that are sound of the same flock, infecteth them with his touch, so do these men (that have itching ears, rambling heads, and hollow hearts) infect others by their conversation, saith S. *Chrysost.* and from him *Oecumenius.*

All this considered, 'tis easie to see the reason why S. *Paul* said to *Timothy*, *From such withdraw thy self*; he commands him as

as a Bishop to rebuke some Presbyters, *cap.* 5. *v.*19,20. which shews his jurisdiction over them, but breaks not his communion with them, but he must have nothing at all to do with these, 'tis *Oecumenius* his observation, ἐκ εἶπε, Συμπλόκου τοῖς τοιούτοις, καὶ Ἀντιμάχου· ἀλλ' Ἀφίστασο, κατὰ μίαν καὶ δευτέραν νουθεσίαν· Ἀνθρώπου γὰρ χρημάτων ἕνεκα μαχόμενον πῶς ἐν σύνῃσι πείσεις; he saith not, converse with such a man, and oppose him (converse with him according to your Christian Communion, and oppose him according to your Episcopal Jurisdiction) but wholly depart *from him after one or two admonitions*; (which is supposed from *cap.*1.*v.* 3. where *Timothy* is commanded to *charge* them not to preach other doctrine μὴ ἑτεροδιδασκαλεῖν the word used here) for you shall never make that man your *convert*, who hath made *mammon* his God: and this indeed is the chief reason of the great distemper, and greater disturbance in Christendome, that many men are *mammons* rather then Gods Chaplains; and therefore are more ready to plead for *Baal*, (that is, for their own *lording* it over their brethren) then for God, more for *Belial* (that is, for their own *licentiousness*) then for Christ; hence it is, we have fiercer disputations

ſputations againſt men, then for God: & the reconciliation would be eaſily effected, as to what concerns Gods intereſt, were it not impeded and hindred by our own. Hence it is alſo, that many under a pretence of ſettling and regulating Religion, do indeed diſturb and diſorder it; and in ſtead of rightly guiding the Chriſtian, do indeed miſguide him; whiles they ſtand ſo much upon *ceremonals* which are of their own making, as that they much more neglect *morals*, which are Gods undoubted commands: and ſo deſire to have their converts be *ſome of Paul, ſome of Appollos, ſome of Cephas*, as they little regard, and leſs care to ſee they *be truly all of Chriſt*.

And yet amidſt all theſe grand miſcarriages of men, (which no Rhetorick can ſufficiently expreſs, no repentance can ſufficiently bewail) though we finde much that may trouble us in the practiſe of Religion, yet we finde nothing that can excuſe us if we practiſe it not: for there is matter enough uncontroverted on all ſides, to engage the whole ſoul of man, if we would take notice of that engagement: *Satis ampla pietatis exercendæ materia eſt in iis rebus de quibus utrinque convenit: nam de fide in Chriſtum mortuum & reſuſcitatum pro nobis collocandâ, &*

& de charitate Deo & proximo exhibendâ, controverſia nulla eſt: at in his duobus capitibus pietatis ſumma conſiſtit, ſaith the moſt judicious and pious *Caſſander*, in his book *De officio pii viri*. What pitie is it that there ſhould be the *greateſt defect*, where is the *leaſt controverſie* amongſt Chriſtians? This made the forenamed Authour profeſs, that he was nothing at all ſatisfied with thoſe men, who pretended, that the contentions of Chriſtians hindred their progreſs in Chriſtianity: for (ſaith he) "There is matter enough for the exerciſe of piety, "which is quite exempted from all controverſie: for all ſides agree, that we "muſt be ſaved by faith in Chriſt crucified for our ſins, and raiſed again for our juſtification, and by the love of God for "his own ſake, and of our neighbour for "Gods ſake: and in theſe two heads "(ſaith he) of faith and charity, is compriſed the ſum of all true Chriſtianitie: & Saint *Paul* had ſaid no leſs before him, 1 *Tim.* 1. 5, 6. *The end of the commandment is charity, out of a pure heart, and a good conſcience, and of faith unfained*, which *Aquinas* thus proves moſt ſubſtantially, *Omnes enim virtutes de quarum actibus dantur præcepta*,

cepta, ordinantur vel ad purificandum cor à turbationibus paſsionum, ſicut virtutes quæ ſunt circa paßiones; vel ſaltem ad habendam bonam conſcientiam, ſicut virtutes quæ ſunt circa operationes; vel ad habendam rectam fidem, ſicut illæ quæ pertinent ad divinum cultum; & hæc tria requiruntur ad diligendum Deum, nam cor impurum à Dei dilectione abſtrahitur, propter paſsionem inclinantem ad terram; conſcientia vero mala facit horrere divinam juſtitiam propter timorem pœnæ; fides autem ficta trahit affectum ad id quod de Deo fingitur, ſeparans à Dei Veritate: (22ª. *qu.* 44. *art.* 1.) "All the vertues whoſe acts are "commanded in the Law, directly tend ei- "ther to the purging of the heart from the "diſturbances of the paſſions, as thoſe ver- "tues which teach us to order our affecti- "ons; or they tend to the getting and keep- "ing of a good conſcience, as thoſe ver- "tues that concern our works and operati- "ons: or they tend to the getting and "keeping of a true Faith, as thoſe vertues "which immediately concern the worſhip "of God: and all theſe three are required "to the true love of God: 1. A pure "heart, for that elſe will cleave to the "earth by its impurity: 2. A good con-

"ſcience,

" ſcience, for that elſe will run from God " becauſe of its guiltineſs: 3. an unfained " faith, for that elſe will follow a fiction " in ſtead of God, and falſities in ſtead of " his truth. This being taken for granted, which cannot rationally be denied, the meaneſt man that is will finde little cauſe to be diſcouraged or diſheartened in the Chriſtian Religion, by reaſon of λογομαχίαι, or ματαιολογίαι, or κενοφωνίαι, from all which S. *Paul* ſo exceedingly dehorts S. *Timothy*, that there are amongſt Chriſtians ſo *many ſtrifes* about *words*, and ſo many *vanities* (and *novelties* and *emptineſſes*) in thoſe *ſtrifes*: for if he will have a diligent care of his *own heart*, that it may be *pure*; of his own *conſcience*, that it may be *good*; and of his own *faith*, that it may be *unfained*, he will not dangerouſly neglect his duty either towards himſelf, or towards his neighbour, or towards his God; but will always finde matter enough to buſie his ſoul here, and take a ſure courſe to ſave his ſoul hereafter: & it is evident from the enſuing words, that none but they who ſwerve from theſe three, *ſcil.* a *pure heart*, a *good conſcience*, and a *faith unfained*, do *turn aſide unto vain janglings*.

And for this cauſe our bleſſed Saviour

chides not onely the Scribes and Pharisees, but also the meanest of the common people, for not following and embracing the undoubted truth, though there were at that time as great contentions in the Jewish, as are now in the Christian Church: S. *Luke* 12. 54, 56, 57. *And he said also unto the people, Ye hypocrites, can ye discern the face of the sky, and of the earth; But how is it that ye do not discern this time? yea, and why even of your selves judge ye not what is right?* He chides them for being quick-sighted in matters of earth, but as it were pur-blinde in the things of heaven; that they could of *themselves judge rightly* of the *seasons* for their profit, not so for their *amendment*; and notwithstanding he professeth that he came *not to give peace on earth, but rather divisions*, such as should divide the neerest and deerest relations, from and against themselves; yet he gives no writ of ease to any man, that he should leave off *being a judge* in matters of *his salvation*; for if divisions hinder them not from judging what is right in husbanding their lands; why should they hinder them from judging what is right in husbanding their souls?

To apply this to our present purpose, since

ſince 'tis not in our power to doubt either of Chriſtian faith, or Chriſtian Charity, as neceſſarily required, and immediately conducing to ſalvation; why ſhould it be in our will to neglect them both: for this is in effect to proclaim that we had rather with *Martha* be *troubled about many things*, then with *Mary chooſe that good part which ſhall not be taken from us*; it is in effect to declare, that we will have a Religion rather to ſerve our ſelves, then to ſerve our God; rather agreeable with mens preſent humours, then with Gods eternal truth: otherwiſe our whole labour would be to conform our ſelves to that eternal truth in our *underſtandings* by *faith*, in our *wills* by *charity*, which two would make us alſo conformable thereto in our *lives*, either by our *obedience*, or by our *repentance*: ſo ſaith the Pſalmiſt, *Pſal.* 119. v. 104. *Through thy precepts I get underſtanding, therefore I hate every falſe way*: as if he had ſaid, Through thy *word* I get the *knowledge* of the ſaving truth, and that makes me avoid and abandon whatever is *deſtructive* of *ſalvation*: for every way is a *falſe* way that leads from truth, and from the God of truth; wherefore the Greek tranſlation thus renders the latter part of the

verſe, ἐμίσησα πᾶσαν ὁδὸν ἀδικίας, *I hate every wicked way*: for a falſe way is a wicked way, and a wicked way is a falſe way, the *Urim* and *Thummim* being inſeparably joyned together; ſo that what is againſt the light of the truth, is alſo againſt the perfection of life: and indeed the *way of wickedneſs* is *a falſe way*, according to *Ariſtotle*'s own determination of falſity, who in the fifth of his *Metaph. cap.* 29. ſaith, that things are ſaid to be falſe, (Ἢ τῷ μὴ εἶναι αὐτὰ, ἢ τῷ τὰ ἀπ' αὐτῶν φαντάσματα μὴ ὄντως εἶναι) "either becauſe they "are not in being; ſo a *Chimæra*, or a caſtle "in the air, is ſaid to be falſe: or becauſe "they make a falſe appearance, and beget "in us falſe apprehenſions, and ſo a glaſs "that repreſents thoſe colours, and thoſe "proportions which are not in the object, "is called a falſe glaſs. In both theſe reſpects is the *way of wickedneſs* properly ſaid to be *a falſe way*; both becauſe it is defective in a true being, (for it is a meer *non entity*) and alſo becauſe it is exceſſive in a falſe being; making a falſe appearance, and begetting in us falſe apprehenſions, as if it were pleaſant and profitable, when as it is the onely cauſe of all our wo and miſery, of all our puniſhment, whether of ſenſe, or of loſs.

And

And it is obſervable, that every irreligious man hath in himſelf theſe two properties of a liar, a wilfull liar, which is the falſeſt of all falſe men; Περιαιρετικὸς καὶ ἐμποιητικὸς τῆς μὴ ἀληθοῦς· firſt, he *loves* and *embraces* that which is *falſe*, and ſecondly, he *deſires* to *propagate and derive* it to others: ſo the irreligious man, (whether he be irreligious out of *ſuperſtition*, or out of *faction*) delights in the *errour of his own way*, and deſires to bring *others into the ſame perdition*, as we finde it ſpoken by the mouth of truth, S. *Matth.* 23. 15. *That Scribes, Phariſees, and Hypocrites compaſs ſea and land to make one proſelyte, and when he is made, they make him twofold more the childe of hell then themſelves*: factious men and hypocrites are much more zealous for their own new and falſe opinions, then for Gods eternal and undoubted truth: ſo that were there nothing elſe in impiety and irreligion, but onely its own falſeneſs, yet that alone were enough to make it eternally odious to God, the God of truth; and to the godly man, the lover of truth: for God cannot but be true, even as he cannot but be God; and as he is God, he is truth, for *God is truth*: and for this reaſon ſome Schole Divines do anſwer

negatively to this queſtion, " Whether " God can diſpence with a lie, as he can " with the other commandments; and the " reaſon is, becauſe in his own eſſence *he is truth*; ſo the *maſter of Advertencies* upon S. *Chryſ.* and the four Doctours of the Church, (S. *Hierome*, S. *Ambroſe*, S. *Auguſtine*, and S *Gregory*) *An Deus poſſit in mendacio diſpenſari, ſicut in aliis præceptis Decalogi? Negatur: Quia ex ſua Eſſentia eſt Veritas.* But we may go much further, becauſe the truth will go along with us; for not onely the *ninth Commandment*, which requires us to be *true men*, is indiſpenſable; but alſo all the *reſt of the moral Law*, which requires us to be *good men*; for indeed we cannot be one without the other: therefore is all the *moral* Law alike *indiſpenſable*, that is, all that is *intrinſecally* moral by its own nature, whereby we do not onely obey God, but alſo imitate him; and not *extrinſecally* moral, being made ſo by Gods command, or by Divine precept, whereby we onely obey God, but do not imitate him: and the reaſon is, becauſe all that is contrary to what is *intrinſecally* moral is *a lie*; and conſequently contrary to the truth of God, and God cannot, will not diſpence with his own truth.

And

And this is the cauſe that whatſoever is evil in it ſelf, is neceſſarily diſpleaſing unto God, and that indeed under a two-fold reaſon; for as it is evil in it ſelf, and *defective in a right being*, ſo it is oppoſite to his goodneſs; and as *it is a lie*, and *redundant or exceſsive* in a *falſe being* by a counterfeit appearance and repreſentation, ſo it is oppoſite to his truth. Men may, and do too much, out of ſtomack and animoſitie oppoſe one another in matters of diſputation, but 'tis out of ſome ſpice of atheiſme, if they wilfully oppoſe Gods undoubted truth in matters of Religion; either *ſpeculatively* by going in a *falſe way*, or *practically* by going *in a wicked way*.

The next *communicable property* in God, is *Goodneſs in his Will*, which appears in that he hath been ſo diffuſive of himſelf, in communicating his being to the creature: therefore is our creation put as a ground of our thankfulneſs and thankſgiving, *Pſal.* 149. 2. *Let Iſrael rejoice in him that made him*; which could not be if God had not created us out of his *Goodneſs* to give us a good being, to make us the object of his mercy; but out of his *power*, that by his abſolute dominion, he might give us an ever-

lasting ill being, to make us the object of his justice. Therefore 'tis an excellent position of the Protestant Divines in *Colloquio Mempelgertensi*, recited by *Osiander*, *Neque ex lege, neque ex ratione humana, sed ex solo Evangelio de prædestinatione electorum judicandum est*, "That neither out of "the law, nor out of humane reason, but "onely out of the Gospel, can we rightly "judge of the predestination of the elect; and the Gospel condemns none for *reprobates*, but those who despising the riches of Gods goodness and forbearance, by their infidelitie and impenitencie, *heap upon themselves damnation.*

But let us more particularly consider this *Goodness* of God both in regard of it self, and also in regard of us.

First, In regard of it self, and so it is an essential and universal Goodness, demonstrable these three ways, *per viam efficientiæ, per viam sufficientiæ, per viam eminentiæ*, as saith *Bonavent.* "by the way of "efficiencie, for he *made all that is good*; by "the way of sufficiencie, for he *satisfieth* "*the desire of all with good*; & by the way of "eminencie, for all *that is good* being made "by him, is *most eminently in him that made it.*

Secondly,

Secondly, Conſider we this *Goodneſs* of God in regard of us, and ſo 'tis the rule or exemplarie cauſe of all *goodneſs* in man; for our *good of Nature* is according to the image of *God the Father*; our *good of Grace* is according to the Image of *God the Son*; our *good of Glory* ſhall be according to the Image of *God the Holy Ghoſt:* for as the Father and the Son enjoy each other in the communion of the holy Spirit, ſo ſhall we enjoy them in the ſame communion. And thus alſo is the Goodneſs of Religion, in it ſelf it is an *univerſal* and *eſſential goodneſs*, demonſtrable by way of *efficiency*, that it makes men good (thoſe that have it, though not all thoſe that profeſs it;) by way of *ſufficiency*, that it makes men contented; (St *Paul* and *Silas* were better contented in their priſon, then the Magiſtrates that put them there, were in their palaces) and by way of *eminency*, for that muſt needs be eminently good, which *hath filled the earth* with ſo much *goodneſs*, which were it not for Religion, would be *filled* with nothing but *rapine* and *unrighteouſneſs*.

Again, In regard of us, *the goodneſs* of Religion is the rule or exemplary cauſe of all goodneſs; *Similitudo formæ eſt in omni*

ni agente, vel ſecundùm eſſe naturale vel ſecundùm eſſe intelligibile, (ſaith *Aqu. par.* 1. *qu.* 15.) "The ſimilitude of every form is "in the agent that labours for that form, "either according to its natural, or accord- "ing to its intellectnal being; ſo is the ſimilitude of Religion in every man that works according to Religion, God ſaying unto us in the Goſpel, *Go and do likewiſe,* (S. *Luk.*10.37.) as he ſaid in the Law, *See thou do it according to the pattern in the mount.* the form in the beginning of the action is the end, but in the end of the action it is the form; ſo alſo is Religion the end of our living, and the form or pattern of our life: as the knowledge and love of God was the form of man in his firſt creation (as being the Image of God in him) and yet withal the end for which he was created.

The third *communicable property* in God is *Purity* in his *Action*; for as is his *Power* ſo is his *Purity*; ſince all matter of *impurity* is alſo matter of *Impotency*: and moſt true is that poſition of Divines, *Removentur a Deo actiones culpabiles, pœnales, corporales & inconvenientes,* "all culpable or penal, or cor- "poral or inconvenient actions are remo- "ved far from God; we may ſay in one word

word, all impure actions: ſo that in ſaying Gods work is pure, we do in effect ſay, it is holy as not culpable, it is unpaſſionate as not penal, it is unwearied as not corporal, it is unblameable as not inconvenient.

But it ſhall be enough at preſent to ſay God is pure, as loving purity, and commanding it, and as puniſhing impurity.

Firſt, God is pure as loving purity, *Bleſſed are the pure in heart for they ſhall ſee God*, S. *Matth.* 5. 8. the eye of the ſoul is to be refined and purged, before it can behold ſuch a heavenly beauty; hence it is that the voice of reaſon proclaims our ſinfull eyes to be as bats eyes when they ſhould diſcern ſome more excellent created truths, (καθάπερ τὰ τῶν Νυκτερίδων ὄμματα ſaith *Ar.* 2. *Metaph.*) how much more doth the voice of Religion proclaim our dimneſs of ſight when we ſhould diſcern that one ſupereminent uncreated truth: for as the bird that is uſed to darkneſs, cannot endure to ſee the Sun; ſo alſo a man that is habituated to the works of darkneſs cannot look upon the *Father of lights*, and much leſs ſtedfaſtly fix his eyes upon the *Sun of righteouſneſs*.

Secondly, God is *pure* as commanding Purity, S. *James* 4. 8. *cleanſe your hands you ſinners*

ſinners, and purifie your hearts ye double-minded; an impure minde is a double minde, ſo thinking of heaven, as alſo (and much rather) of earth: that minde onely is *pure*, which is a ſingle minde, and that minde onely is ſingle which thinks of heaven, where is very much to ſettle and to compoſe, but nothing at all to diſtract & divide the ſoul: wherefore he that thinks wholly of earth, cannot draw near to God, and conſequently God will not draw near to him; and what is the effect of Gods being at a diſtance from us, is moſt terrible to think, and yet more terrible to finde: which made the Pſalmiſt cry out ſo earneſtly, *Pſal. 69. 19. Draw nigh unto my ſoul & ſave it*; for if God be far off, we can have no hope of ſalvation.

Thirdly, God is *Pure* as puniſhing impurity. Our Saviour did caſt out all wicked ſpirits, but he is ſaid moſt of all to have rebuked the *unclean ſpirits*: and S. *Paul* adviſing us *to cleanſe our ſelves from all filthineſs of the fleſh and of the ſpirit, as having the promiſes*, 2 Cor. 7. 1. doth plainly ſhew, that we can have no good of Gods promiſes as long as we continue in any filthineſs either of fleſh or ſpirit; and if we have not a ſhare in his promiſes, we are ſure to have

have a ſhare in his puniſhments:

And thus alſo is Religion *pure* in its action, as doing what is pure; and pure in its affection, as wiſhing and requiring others to do it; and pure alſo in its diſaffection, as puniſhing thoſe who delight in impurity; nor can any man be impure and impenitent in his impurity, and not be excommunicated by the Canon of Religion, though haply the Canon of the Church may not take notice of him, or not be able to reach him. This conſideration of Gods *Purity* ſhould make us *repent and abhor our ſelves in duſt and aſhes*, becauſe of our manifold impurities, for the *heavens are unclean in his ſight*, Job 15.15. nay, the pureſt bodies of heaven, the *moon*, and the *ſtars*, Job 25.5. nay, the pureſt ſpirits of heaven, the *angels*, Job 4.18. (*he charged his Angels with folly*:) ſo that we need not (with *Rabbi David*) be overmuch inquiſitive why *Iſaiah's Seraphins* have ſix wings, when *Ezekiels Cherubins* have but four; for the Prophet himſelf gives the reaſon of ſix, *Iſa.6.2.* twain to *fly* withall, there's the readineſs of their obedience; twain to cover their faces, as not daring to ſee (ſaith *Targum*) there's their reverence; and twain to cover themſelves,

as

as not daring to be ſeen (ſaith the ſame Paraphraſt) there's their fear; if theſe three vertues, Obedience, Reverence and Fear, be ſo truly angelical, what are our contrary vices, not onely in Gods preſence, but alſo in his ſervice, but ſuch as we may be aſhamed to name, and much more afraid to own, that is to ſay, diabolical? for if all theſe pureſt creatures of heaven be *impure in his ſight*, and tremble at the thought of their impurity; how much more we that are of earth, nay, of the moſt contemptible part of the earth, of the *duſt of the earth*, Gen. 2.7. and daily groveling in that duſt by our affections, before we return to it by our diſſolution, and in that reſpect alone, fitly called *worms* twice together in one breath, *Job* 25.6. *man that is a worm, and the Son of man that is a worm*: we then who have the moſt impurity, ought not to have the leaſt trembling, but as we have out-paſſed thoſe ten Lepers in our uncleanneſs, ſo we may not come ſhort of them in their holy fear and faith; for as their fear made them *ſtand afar off*, ſo their faith made them *lift up their voices, and ſay, Jeſus, Maſter, have mercy on us*, S. *Luc.* 17.12,13. then will he give us ſuch a purity as will not onely make us ſhew our ſelves

ſelves to the Prieſt, but alſo to our God; ſuch a purity as will waſh our eyes to ſee him, and much more our hearts to love him: for ſo ſaith S. *Peter*, Act. 15. 9. *purifying their hearts by faith*; not a faith which coſts the purſe no alms, the body no faſting, the ſoul no praying (for no true *Iſraelite* will ever *offer that unto the Lord which coſt him nothing*, 2 Sam. 24. 24.) but a faith which ſo purifies the ſoul by knowing the truth, as much more by obeying it; for ſo ſaith the ſame Apoſtle, *Seeing you have purified your ſouls in obeying the truth through the Spirit, unto unfeigned love of the brethren, ſee that you love one another with a pure heart fervently* 1 S. *Pet.* 1. 22. this is the *purity* of the true Religion, it purifies the ſoul not onely by faith, but alſo by obedience, and by love, which yet are now generally fartheſt from many men, who would fain be thought to come neareſt *Purity*.

Thus we have ſeen Gods *truth* in his *underſtanding*, his *goodneſs* in his *will*, and his *purity* in his *action*, & it ſtill remains that we conſider his Liberty, as belonging to them all; for Liberty being nothing elſe but the dominion and power of action, muſt needs be originally in the underſtanding, which alone

alone is able to judge and deliberate of what is to be done, what not; formally in the will, which resolves to do or not to do; but effectually 'tis onely in the action, which is the product of the said deliberate resolution: this liberty is now briefly to be handled; First, as it is in God, and then as it is in Religion for being the service of God:

Gods *Liberty* is seen in five respects; in that he is free from sin, free from misery, free from obligation, free from servitude, and free from coaction, which is the reason that he can both will and do, what and when, and where himself pleaseth.

I need not insist on the proof of these, for to name them is to prove them, nor can any man deny Gods Liberty in any of these respects, but he must deny him to be God; and in all these same respects we may see and must acknowlege the Liberty of Religion, and to deny it to be free in any of these is to deny it to be Religion, that is to say, the service of God; and to make it to be state policy, that is to say, the service of men.

First, Religion *is free from sin*; for the superstition, and faction, and profaneness, and other sins that are so rife among Christians to the dishonour of Christ, and the reproach

proach of Christendome, is a rust that cleaves to the men (who are little better then iron) not to the Religion, which is as pure as the *Refiners fire*; and therefore it is not safe nor fit to say of any order or kinde of Christians, that their Religion is rebellion, and their faith is faction, though we cannot deny of too too many orders and kindes of men who profess Religion, that they are both rebellious and factious.

Secondly, Religion is *free from misery*; ask the three children in the fiery furnace, they will say, their Religion had made them persecuted; they will not say, that it had made them miserable; they profess that they were delivered into the hands of lawless enemies, most hatefull apostates, [Ἐχθίστων Ἀποστατῶν] (meaning sure those of their own brethren which had renounced the Law of *Moses* and their Religion, and helped the *Babylonians* to persecute and infest *Jerusalem*) and to an unjust King, and the most wicked in all the world, [Καὶ βασιλεῖ ἀδίκῳ καὶ πονηροτάτῳ παρὰ πᾶσαν τὴν γῆν:] thus those blessed Martyrs will tell you, they were in persecution (the greatest that ever was) but they will not tell you they were in misery; nay it seems they told the quite

contrary, for none else could have told it but from their mouths, that the *angel of the Lord came down into the oven, and smote the flame of fire,* and made the midst of the furnace as it had been a *moist whistling wind*; but you will say, these men were partial witnesses in their own cause, therefore ask their persecutors, they will tell you the same, for the *Princes, Governours* and *Captains, and the Kings Counsellours being gathered together, saw these men upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them*: nay ask *Nebuchadnezzar* himself, who was the authour of the persecution, and he will tell you that though he had caused these holy men to be so much afflicted, yet he could not cause them to be *miserable*; for at that instant when he had thought they had been burnt to ashes, he heard them sing in the flames (as saith the Greek Translation, ἐφθέγξατο ὑμνοῦντων αὐτῶν) and that (probably) made him look about to see whence that melody proceeded, and finding so sweet a breath to come from the blast of his fire, he was astonied and rose up in haste, and went to the mouth of the furnace

nace (which before bade him keep his diſtance, in that it conſumed his officers) and called forth the holy and bleſſed Martyrs, who having been delivered from a preſent death, could not be looked on but as men newly riſen from the dead.

Thirdly, Religion is *free from obligation*; there is no greater humane obligation then that of nature, and there is no greater natural obligation then that which we owe to our Parents; yet that may not be alledged to keep us from ſerving God: ſo *Aquinas* determines the caſe, *Si ergo cultus parentum abſtrahat nos a cultu Dei, non jam eſſet pietatis, parentum inſiſtere cultui contra Deum, & ideo in tali caſu dimittinda ſunt officia pietatis in parentes propter divinum Religionis cultum* (22æ *qu.* 101. *art.*4.) "If our duty "to our Parents take us away from our du- "ty to our God (as if the Father ſhould "command his ſon to turn rebel or Idolater, "or the like) we muſt forſake our parents "and cleave to God, and ſhew the preva- "lency of that duty we owe to God, by be- "ing undutifull to our parents, in ſuch a caſe: again, there is no civil obligation greater then that we owe to our Governours; yet, if they command us to ſin a-

gainſt God, by not ſpeaking nor teaching, by not praying nor preaching in the *Name of Jeſus*, we have our anſwer put into our mouths (and God put it into our hearts, leſt atheiſm get poſſeſſion there in ſtead of Chriſt) *whether it be right in the ſight of God, to hearken unto you, more then unto God, judge ye*, Act.4.19. there is no obligation of man that can reach to the *altar* of God, to make us either neglect it or defile it: *uſque ad aras* did ſtint the heathen, and much more the Chriſtian in his obedience; he that obeys the Magiſtrare to the altar, gives him his right; he that obeys him beyond or above the altar, doth him wrong, loading his authority with that ſin which cannot help to hold it up, but may help to pull it down: it is much to be obſerved that among all the high Prieſts of the Jewiſh Temple, none hath that ſignal character of recommendation in the Text, that is, given to *Azariah*, becauſe he withſtood *Uzziah* the king when he invaded the Prieſts office, 2 *Chr*.26.17. therefore ſaith the holy Ghoſt concerning him, *he it is that executed the Prieſts office in the Temple that Solomon built at Jeruſalem*, 1 Chron.6.10. as if none had been high Prieſt but he, who had

ſo

ſo zealouſly ſo magnanimouſly vindicated the honour and the authority of the Prieſthood: for this is *Rabbi Davids* gloſs upon the place; he was not the firſt Prieſt of *Solomons* temple, for that was *Zadok*; nor was he the onely high Prieſt, for there were many others; but our *Rabbies* ſay, this was *Azariah* in the days of *Uzziah*, who gave his minde to the holineſs of the Temple, and would not let *Uzziah* offer Incenſe; therefore it is ſaid of him, this *is he that was the high Prieſt*, becauſe he was zealous for the glory of the Prieſthood, and accepted not the perſon of *Uzziah*, ſo *Kimchi*. And it appears again, that this *Azariah* was not to be named without ſome ſpecial note or title of honour; for in the ninth Chapter, and the eleventh verſe, after the reciting of his Anceſtors, though ſome of them had executed the ſame office as well as himſelf, yet he alone is called *the Ruler of the houſe of God*, 1 Chro. 9.11. none had kept ſo good rule and order in the houſe of God as he, therefore none ſo fit to be called a ruler of it: And if *Thomas Becket* did indeed ſtand meerly upon Gods intereſt in the controverſie betwixt him and his Liege Soveraign; the doctors of *Paris* did very ill in diſputing

eight and fourty years after his death, whether he were damned or saved; for no duty that he owed to his King, could oblige him to be undutifull to his God, and if he suffered death for not being undutifull to his Father in heaven, there is no doubt but as a dutifull childe he received his inheritance; yet in that the Doctours disputed it so long after, it is evident, that his Festival was not presently instituted in the Latine Church, (much less celebrated with this Preface, *Gaudeamus omnes in Domino, diem festum celebrantes sub honore* Thomæ *Martyris, de cujus Passione gaudent Angeli, & collaudant Filium Dei:* "Let us all rejoyce in the Lord, "celebrating a Festival for the honour of "*Thomas* the Martyr, for whose passion the "Angels rejoyce and praise the Son of God: by which Preface, the Festival of this supposed Martyr, is preferred before the Proto-martyrs in dignity, though it follow the same three days after in time:) or else the Doctours of *Paris* did think it lawfull, if not laudable, to dispute against the solemnities of their own Church, when they found so much done upon so little ground; and did also themselves in effect declare, that as no civil authority could, so likewise no eccleſia-

stical

ſtical authority can oblige equally with God, much leſs either above him or againſt him.

Fourthly, Religion is *free from ſervitude*; the Church may be in bondage, not ſo the Religion that makes a Church; the *Iſraelites* asked liberty of *Pharaoh* for themſelves to go and ſerve God; they asked not liberty for Gods Service, that had never been in durance nor in captivity: and S. *Paul* very plainly determines this controverſie, (for ſo profane men are willing to make it when Gods Church is under perſecution, though in it ſelf it be an undoubted truth) 2 *Tim.* 2. 9. *I ſuffer trouble as an evil doer, even unto bonds, but the word of God is not bound:* the bonds that are upon the hands are far from the tongue, and farther from the heart; they cannot hinder an honeſt man from ſpeaking Gods truth amidſt the enemies thereof, much leſs from loving it: excellently *Oecumenius*, Γλώσσης γὰρ δεσμὸς δειλίαν μόνον καὶ ἀπιστίαν, no bonds can fetter the tongue but onely *fearfulneſs* and *unfaithfulneſs*, and thoſe are ingredients of the worlds, not of Gods Religion.

Fifthly and laſtly, Religion is *free from Coaction*, there is no oblation ſo acceptable as that which is voluntary, and there is no

oblation ſo voluntary as that whereby a man offers himſelf to God: therefore it is the doctrine of the Church, that the children of Jews and other Infidels who never embraced the Chriſtian faith, ought not to be baptized without their Parents conſent, till they can give their own; not onely becauſe it is againſt the juſtice of nature, to take the childe from his own Parents whileſt he is yet as it were a limb or part of them, (which he muſt needs be till he can diſpoſe of himſelf) but alſo becauſe it is againſt the nature of Religion, to offer unto God an unvoluntary Sacrifice: and for the ſame reaſon, though the Church never thought ſhe could be ſufficiently zealous in propagating the Catholick Faith, yet ſhe never thought that Jews and Pagans were to be compelled to embrace it, onely they were to be compelled not to hinder or to blaſpheme it; ſo *Aquinas* 22æ *qu.* 10. *art.* 8. *Utrum infideles compellendi ſint ad fidem?* "Whether Infidels are to be compelled to "the Chriſtian Faith? he anſwers with a "diſtinction, thoſe Infidels that never re"ceived the Faith, are not to be compelled "to it, *quia credere eſt voluntarium*, becauſe "to beleeve is to give a voluntary aſſent;

"but

"but those Infidels who once received the "Faith, and are since fallen from it (as he-"reticks and apostates) are to be compel-"led by corporal punishments to become "regular and orderly Christians, that they "may be made to fullfil their promise, and "to retain what they did receive: *Nam sicut vovere est voluntatis, sed reddere est necessitatis; ita fidem accipere est voluntatis, sed tenere eam acceptam est necessitatis:* "For as it is "voluntary to make a vow, but necessary to "keep it when it is made; so it is voluntary "to receive the faith, but necessary to retain "it when it is received. And St. *Augustine* in the second Book of his Retractations, *ca.* 5. doth most ingenuously recall his former opinion; that schismaticks were not to be constrained and compelled to the communion of the Church, "I retract (saith he) that "in my first Book against the party of *Do-*"*natus*; I did say, I was not pleased that the "secular power should violently force schis-"maticks to the communion of the Church, *& verè mihi tunc non placebat, quia nondum expertus eram vel quantum mali eorum auderet impunitas, vel quantum eis in melius mutandis, conferre posit diligentia Disciplinæ*; "and indeed this course then pleased me

"not,

"not, becauſe I had not yet ſeen the expe-
"riment, either how much miſchief their
"uncurbed licentiouſneſs would produce, or
"how much the diligence of a ſevere diſci-
"pline would conduce to their amendment:
ſo St *Auguſtine*: and yet all this while, the *coaction* or *compulſion* doth in truth reach no farther then to conformity and order; it reacheth not to *Religion*, which can no more be driven into the hearts of hypocrites by the power of the lawfull Magiſtrate, then it can be driven ont of the hearts of true beleevers by the outragious perſecutions of Tyrants and Atheiſts: ſo that we muſt conclude, that though none are more expoſed to violence then religious and godly men, (for he that would needs make his beloved Son perfect with ſufferings, will not make his unworthy ſervants perfect without them) yet Religion it ſelf is wholly exempted from all violence, being the Queen Regent of heaven and earth, to give commands both to angels and men, but to receive commands of neither.

CHAP.

Chap. VII.

The assurance we have of Religion, for that it resembles God in his attributes of Justice, Grace, *and* Mercy.

IN the last place, we come to the attributes of God, which are as it were external *perfections*, belonging to him in regard of his creature; though not to be truly and fully known from our creation, but from our redemption; for no one attribute of God is rightly understood by those who are not of the Church of God; not his *Justice*, for they know not God in himself, that he is *of purer eyes then to look on iniquity*; not his *Mercy*, for they know not God in his Son, *in whom alone he sheweth mercy*: not his *Wisdome*, for they know not God in his word, *the fountain of all true wisdome*: not his *Truth*, for they know not God in his promises, and cannot say, *he is faithfull that promised*, Heb. 10. 23. and so of the rest: they that are not of Gods Church cannot know his attributes, because they are not to be known from our creation, but from our redemption; and they that are most truly of Gods Church,

Church, that is to ſay, *non numerò ſed meritò*, as *Aquinas* hath diſtinguiſhed not onely by outward profeſſion, but alſo by inward affection, do moſt truly underſtand Gods Attributes: they clearly ſee the ſeverity of his *Juſtice*, requiring a full ſatisfaction for ſin: they clearly ſee the goodneſs of his *Mercy* accepting of ſatisfaction from his Son, when he could not have it from his ſervant: they clearly ſee that vaſt *Wiſdome* which found out this way to ſave man when he was loſt: and they clearly ſee that unchangeable *Truth*, which both calls and brings him to ſalvation.

But I will follow my former method, and inſiſt onely on the chief Attributes, to which the reſt have relation, and may therefore have reduction: and theſe Attributes are three, *Juſtice*, *Grace*, and *Mercy*: *Juſtice*, whereby he renders to every man according to his works; *Grace*, whereby he freely gives what is wanting to us, and *Mercy* whereby he freely forgives what is due unto himſelf; theſe I ſay belong to God in relation to the creature: for though his *Juſtice* flow from his *Truth*, yet he could not ſhew that *juſtice* either in puniſhing or in rewarding, were there not a creature to be puniſhed or re-

rewarded; ſo likewiſe his *Grace* in giving, and *Mercy* in forgiving, though they flow from his *Goodneſs* and his *Liberty* (which they deny who will not let him have mercy on whom he will have mercy) yet he could neither ſhew his *Grace* in giving, nor his *Mercy* in forgiving, were there not an indigent creature to want his giving, and a ſinfull creature to want his forgiving.

The firſt of theſe Attributes is *Juſtice*, which we muſt firſt contemplate in God, and then in Religion as it is his ſervice.

God is juſt by *univerſal*, and by *particular Juſtice*:

Firſt, By *univerſal Juſtice*, and that in two reſpects; both in regard of himſelf, as willing and doing all manner of right: (*Shall not the judge of all the earth do right?* Gen. 18.25.) and alſo in regard of us, being the rule of all juſtice in man: *Ye judge not for man, but for the Lord, who is with you in the judgement*, 2 Chron. 19.6.

Secondly, God is juſt by *particular Juſtice*, *retributing to every man according to his works*, Rom. 2.6. who ſhall render to every man according to his works: and *v.*5. the day of judgement is called ἡμέρα Δικαιοκρισίας τοῦ Θεοῦ, *the day of Gods righteous judgement*, becauſe

becauſe it is all one in him to judge, and to judge righteouſly: thus did S. *Chryſoſtome* qualifie the miſtake, or rather rectifie the abuſe which was in ſome inconſiderate men from Gods decree of election; Thou ſayeſt that God hath predeſtinated; and I ſay, that God is a righteous judge, and will reward thee according to thy deſervings.

But 'tis objected againſt Gods *univerſal juſtice*, that he commanded ſome things contrary to his own Law, as *Abraham* to ſlay *Iſaac*, and the *Iſraelites* to ſpoil the *Egyptians*; the one againſt the *ſixth*, the other againſt the *eighth* commandment. 'Tis anſwered by ſome Divines, *Generali derogans ſpeciali voluntate*: that God did in theſe caſes derogate from his general will by his ſpecial will: but we may not eaſily approve this anſwer; becauſe Gods will cannot claſh with it ſelf, and therefore he may not be ſaid to command that by his ſpecial, which he forbids by his general will; and conſequently, God in commanding *Abraham* to kill his ſon, did not make murder lawfull, but made that killing no murder, by paſſing upon *Iſaac* the ſentence of death: and commanding the *Iſraelites* to ſpoil the *Egyptians*, did

did not make it lawfull to rob and ſteal; but made that ſpoiling no robbery, ſince he who was Lord of all had tranſlated the right of property: and this is moſt acutely dicuſſed by the Maſter of ſubtilties, (*Scotus in lib. 1. ſent. diſt.* 44.) *Quando in poteſtate agentis eſt Lex, & rectitudo Legis, poteſt tale agens ordinatè & rectè agere, aliter quàm Lex illa dictat; quia non ſubeſt illi Legi, & ſic ejus potentia abſoluta non eſt inordinata*: "When "the Law and the juſtice of the Law are "both in the power of the agent, we need "not then fear any obliquity in the action, "whether he act by his ordinary, or by his "abſolute power: for if by his ordinary power he act not according to the law, by his abſolute power he can make the law to be in that caſe no law; and *where there is no law, there is no tranſgreſſion*: this rule being allowed, which cannot be denied, we ſhall little need to patronize Gods juſtice in commanding *Abraham* to kill his ſon, who was guilty of death; nor yet in delivering over his own Son to the death of the croſs, *who knew no ſin*, and therefore could have no guiltineſs: nor ſhall we need to ſay, That the *Iſraelites* had but their due from the *Egyptians*, for making ſo much brick, and build-

building ſo many cities, (although that be an anſwer recommended to us by great antiquity, for ſo *Irenæus lib. 4. adverſ. Hæreſ. cap. 49. Labores enim quos pro Egyptiis immeritò pertulerunt Iſraelitæ, precium rerum acceptarum exceſsêrunt,*) for Gods will being the rule of *juſtice*, 'tis evident, 'that whatſoever he wills is juſt becauſe he wills it: therefore ſince he willed the death of *Iſaac*, it could be no murder; and his willing the ſpoiling of *Egypt*, made it no theft: for murder or theft he cannot will, becauſe either is intrinſecally evil; but he can make that no murder, or that no theft, which elſe would be ſo, by giving one man authoritie over anothers life, or property, as being himſelf ſupreme and abſolute Lord of all: for that rule of law and reaſon ſo much inſiſted upon againſt tyrannical governours, *Pars eſt juſtitiæ Rectoris, ſervare leges à ſe latas, It is a part of juſtice in a Governour, to keep his own laws*, is true onely amongſt men, where making a law is not an act of abſolute dominion, proceeding from the power to diſpoſe of life, or property, or liberty, but an act of government for the preſervation of good order in them all: but in God the making of a law is an act of abſolute

lute dominion, and he can by his abſolute power and authority ſo diſpoſe of libertie, or property, or life; that to take away libertie may be no oppreſſion, to take away property may be no ſtealing, to take away life may be no murder: and it is more proper to ſay, that God wills the *alteration*, making that which otherwiſe had been evil, not evil, and conſequently not forbidden; then that he wills the *diſpenſation*, making that which is forbidden, not evil: for if God wills any thing, it cannot poſſibly be evil, but is therefore good and juſt becauſe he wills it; nor needs there any other proof or reaſon of his juſtice, even as there cannot be any other reaſon of his will; ſo that *Johanan* and his fellow captains, might without any ſcruple of conſcience, or ſtaggering of faith, ſay unto *Jeremiah*, *Whether it be good, or whether it be evil, we will obey the voice of the Lord our God*, Jer. 42. 6. for the command of God could not but make that good, which otherwiſe might happily have been evil. Hence the Apoſtle anſwers this objection, *Is there unrighteouſneſs with God?* no otherwiſe but by his *will*; *Rom.* 9. 14. *I will have mercy on whom I will have mercy*; and he that will not take this anſwer, is looked

upon as a very foul diſputant, as one that denies principles, & therefore not to be diſputed withall, *v.* 20. *Nay but, O man, who art thou that replieſt againſt God?* as if he had ſaid, Here I dare not diſpute, and how dareſt thou? ſure we are, he had the Spirit of God who gave this anſwer, and therefore if we have the ſame Spirit, we cannot but take it: but yet in the 21 verſe the anſwer is not onely to the perſon, but alſo to the thing, and it is fully reſolved into Gods *Power*, *Hath not the potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour?* If he hath not *power*, he cannot do it; if he hath *power*, we in vain diſpute againſt his doing it; whether it be *potentia abſoluta*, his abſolute power, which reſpects *jus dominii*, his right of ſoveraignty and dominion, to do with his creature what he will; or *potentia ordinata*, his ordinary power, which reſpects *jus imperii*, his right of government, to do with his creature what is juſt, it is in effect all one; for his *will* is the *rule* of *juſtice*, and his *power* is the meaſure of his *will*.

We can never overthrow his *power* by our diſputations, but we may turn it into *mercy* by our ſubmiſſion: and ſure if we look

to

to come to bleſſedneſs, we muſt follow their examples who are in the ſtate of bliſs; and they in all their hymns do ſtill *aſcribe power unto God*, Rev. 19. 5. *Allelujah*, that is, *Praiſe the Lord; for the Lord God omnipotent reigneth*; they thankfully acknowledge the *power* of his kingdome, and as willingly ſubmit unto that *power*; to teach us, that there is no fruition of his *mercy*, without ſubmiſſion to his *power*; for his *power* is the activity of his *will*, as his *will* is the reſult of his *wiſdome*: and as his *will* is a ſufficient reaſon of his *power* in working, (*for who hath reſiſted his will?*) ſo his *wiſdome* is a ſufficient reaſon of his *will* in ordering his works; for *who hath known the minde of the Lord? or who hath been his counſeller?*

Wherefore we muſt always take this for a ſure ground, that the *will* of God, as it is with *power*, ſo it cannot be without *wiſdome*, and conſequently not without *juſtice*, which is the diſpenſation of *wiſdome*; and this will either inſtruct our ignorance, that we may be ſure to diſpute for God, or over-rule our perverſneſs, that we may be ſilenced from diſputing: moſt ſeraphically *Bonaventure in* 1. *ſent. diſt.* 41. *Cavendum eſt, nè dum voluntatem Dei magnificare volumus, potiùs*

voluntati ejus derogemus: si enim non esset alia ratio, quare Deus istum elegit, & illum non, nisi quia placet; certè non jam occulta dicerentur divina judicia, sed manifesta, cùm quilibet hanc rationem capiat; nec dicerentur mirabilia, sed potiùs voluntaria: &c. "We must take "heed, lest whiles we seek to magnifie the "*will* of God, we rather derogate from "his *will*: for if there be no other reason "why God elected this man, and not that "man, but onely becaus it pleased him, "surely the judgements of God would not "be called *secret*, but *manifest*: for every "man understands this reason, nor should "we say that his judgements are wonder-"full, but rather that they are wilfull.

I will conclude this debate with the pious determination of S. *Augustine*, *Judicia Dei secreta esse possunt, injusta non possunt*: "The "judgements of God may be unknown, "but they cannot be unjust: for he cannot *will* without his *wisdome*, (and therefore not without his *justice*) as he cannot work without his *will*; he that is not *unwise* in his *will*, cannot be *unjust* in his *will*; and he that is not *unjust* in his *will*, is much less *unjust* in his *work*: and so briefly in defence of Gods *universal justice*.

Again,

Again, it is objected againſt Gods *particular juſtice*, that he bleſſeth *Edom*, and afflicteth *Iſrael*: 'Tis anſwered, *Edom* may have temporal ſucceſs, but that's no bleſſing: for there is no greater unhappineſs then for a man to proſper in his ſins, whereby his eyes are blinded, and his heart is hardned; and therefore the proſperity of the wicked, as it begins not in a bleſſing, ſo it ends in a curſe. Thus *Jeroboams* rebellion proſpered, to make the ten tribes firſt loſe their Religion, then their libertie and property: firſt, to make them idolaters, and after that to make them captives and bondſlaves: for their rebellion occaſioned their idolatry, and their idolatry occaſioned their captivity. On the contrary, *Iſrael* may have temporal affliction, but 'tis no curſe; nay indeed properly no puniſhment: *Habet rationem medicinæ, non pœnæ*, God chaſtiſing his ſervants not to torment them, but to amend them: but let the one go for proſperity, the other for adverſity, becauſe the world will needs think them ſo: then take this for a ſecond anſwer, not concerning *Edom:* for he is not worth it in all his proſperity; but concerning *Iſrael*. Firſt, *Non pœna finalis*, 'tis no final puniſhment, it laſteth not long,

much leſs for ever: *Heavineſs may endure for a night, but joy cometh in the morning.* Secondly, *Non pietas totalis*; *Iſrael* when he was at beſt, could not but ſay, *His father was an Amorite, and his mother a Hittite,* when he had moſt of God and of pietie, he had more of man, and what he had of man he had of ſin and impiety. Thirdly, *Impietas totalis*; though their piety was not perfect, their impiety was ſo: for they were guilty of a general defection and apoſtaſie as God himſelf objecteth and anſwereth this doubt, Jer. 5. 19. *Wherefore doth the Lord our God all theſe things unto us? Like as ye have forſaken me, and ſerved ſtrange gods in your land, ſo ſhall ye ſerve ſtrangers in a land that is not yours:* מדה כנגד מדה ſaith *Rabbi David, meaſure* for *meaſure*, like for like; we may ſay ἀντίσασιν *juſtitiæ divinæ*, the retaliation of Gods juſtice, deſertion for deſertion: nay, God himſelf hath ſaid it, *Ye would needs be ſerving ſtrange gods, ye ſhall now ſerve ſtrange men.* And it is obſervable, that before God generally deſerted the Jews, giving them up to captivity & ſlaughter, they had generally deſerted him, giving themſelves up to their own inventions and impieties: which makes God accordingly ask

ask the queſtion of himſelf and of them, *Shall I not viſit for theſe things?* Jer. 5. 29. Gods viſitation is a great argument of mans diſorder: the people of *Iſrael* were now generally out of order, and for that cauſe were generally viſited; *Shall not my ſoul be avenged on ſuch a nation as this?* [*Such a nation as this,*] all nations are wicked, & provoke Gods wrathfull indignation for vengeance, but 'tis *ſuch a nation as this*, that makes his *ſoul* deſire to be *avenged*; *ſuch a nation*, that is ſo wicked beyond the reſt, that ſins ſo *impudently* againſt the *light*, ſo *unthankfully* againſt the *means*, ſo *impenitently* againſt the *power of grace*.

Firſt, ſo *impudently* againſt the *light of grace*; for he ſaith, *Pour out thine indignation upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name*, Pſal. 79.6. much more then upon *Iſrael*, that *hath known thee*, and yet *hath not called upon thy Name*, but hath perſecuted thoſe that did call upon it, as if they had rather been the enemies, then the ſervants of the living God: for if outer darkneſs be a juſt puniſhment for not rightly uſing the twilight of nature, what darkneſs of darkneſs ſhall puniſh the abuſe of the clear ſun-ſhine of the light of grace?

Secondly, ſo unthankfully againſt the means of grace, accompanied with Gods own holy Spirit, which made S. *Stephen* ſay, *Ye ſtiff-necked and uncircumciſed in hearts and ears, ye do always reſiſt the holy Ghoſt*, Act. 7. 55. you are uncircumciſed in your hearts, and hate the ſaving truth, and that makes you uncircumciſed in ears that you will not hear it: he tels them plainly, that they are not onely revolters from the truth, but alſo rebels againſt it: for here is a ſpiritual rebellion againſt the Spirit of God, and therefore againſt the God of ſpirits; ye do indeed make reſiſtance, ye do alwaies *reſiſt the holy Ghoſt*: ſo great an undutifulneſs could not have been without a greater unthankfulneſs; men being firſt unthankfull to God for his Word and Sacraments in neglecting them, and then undutifull againſt both, to juſtifie their neglects.

Thirdly, ſo *impenitently* againſt the *power* of grace; for theſe means of ſalvation are powerfull means: hence is the Goſpel called by St. *Paul*, *the power of God unto ſalvation*, Rom. 1. 16. and the *preaching of the croſs*, called, *unto them that are ſaved, the power of God*, 1 Cor. 1. 18. *that is, the power of God to ſalvation*; for 'tis alſo to them that

that are not ſaved the *power* of God, but to *condemnation:* hence the Apoſtle plainly reproveth thoſe that are not reformed by the preaching of the Word, and adminiſtring of the Sacraments, as denying this *power of godlineſs*, 2 Tim. 3. 5. *having a form of godlineſs*, that is, having the word and Sacraments, *but denying the power thereof*, that is, not one jot the better for having them.

Now then in this caſe, here is the abuſe both of Word and Sacraments, which onely conſtitute a Church, no wonder then if this abuſe overthrow a Church: and theſe two were in the Jews before their final deſolation; not the Sacraments rightly adminiſtred, for not a paſsover in any good order for many years together: not the Word rightly preached, for the Prophets *propheſie falſly*, ſaith the Text, *Jer.* 5. 31. and the more falſly they propheſied, the more generally they were received, which makes the Spirit of God uſe this exclamation, *a wonderfull and horrible thing is committed in the land*, q.d. Clergie and Laitie are both alike quite out of order, for it is *committed in the land*, and both ſo ſhamefully out of order, that it muſt be called, *a wonderfull and a horrible thing* that is committed

ted by them, or as the Hebrew terms it, an aſtoniſhment, or an *abomination:* but what is this *abomination?* Even the general apoſtaſie both of the Clergie and of the Laitie, of the Prieſts and of the people, *the Prophets propheſie falſly*, there's the apoſtaſie of the Clergie: *and my people love to have it ſo*, there's the apoſtaſie of the Laitie: for thus had *Jeroboam* taught them to make their own Prieſts, that ſo they might make their own Religion; for no other would worſhip his golden calves, but Prieſts of his own, not of Gods making, 1 *King.* 12. yet dares he not finde fault with the appointed ſervice of the Temple, or the Religion eſtabliſhed, as with that which was vicious, but onely as with that which was too labourious, *v.* 28. *It is too much for you to goup to Jeruſalem*; then he proceeds to make Prieſts of the *loweſt of the people which were not of the ſons of Levi*, v. 31. becauſe his deſigne was to appeal to the people; and he therefore appealed to the people, that they might think the right of Soveraignty and Dominion to be, where they found acknowledged the right of appeal, to wit, in themſelves, and ſtifle the thought of ever returning that obedience which was but

matter

matter of courtſhip or of courteſie, not of duty or of neceſſity: and moreover, he *made Prieſts of the loweſt of the people*; that by their falſe doctrine the people might ſtill be encouraged in their *ſtate-hereſie*, to defie their allegiance; whilſt he to make ſure work was adding thereto a *church-hereſie*, to defie their conſcience: what a fair pretence was here? what a foul intention? firſt he findes fault with their grievances, *v.* 4. [*thy father made our yoke grievous*] then becomes their head in the Rebellion, *v.* 20. [*is made king over all Iſrael:*] and at laſt changes their Religion, and *makes two calves*, *v.* 28. was this a delivering of their bodies to damn their ſouls? a ſaving their eſtates to loſe their conſciences? but yet no good is to be done, till the Prieſts be in too; and becauſe the old ones will not conſent, new ones muſt be made that will: never yet was there a ſedition in the State, without a ſchiſm in the Church; the people firſt forſaking their obedience, then not enduring them whoſe duty it is to reprove their diſobedience: thus there was a general *Impudence*, *Unthankfulneſs*, *Impenitency*, both in the people and in the Prieſts of *Iſrael*, before their final deſtruction, which makes the

the Prophet ſay, *and what will you do in the end thereof?* Jer. 5. 31. that is, what will you do in the end that you will make, or in the end of the ſin? and what will you do in the end that I ſhall make, or in the end of the ſinner? the end that you will make, will be to paſs from contention to ſedition, from ſedition to rebellion, from rebellion to impenitency and hardneſs of heart, to *think you do God ſervice* in adviſing with the devils inſtruments, for *rebellion is as the ſin of witchcraft*, 1 Sam. 15. 23. and witchcraft cannot but adviſe with the devil either in himſelf or in his adherents: the end that I ſhall make of it, will be your temporal deſtruction here, your eternal damnation hereafter, and both according to the rule of that juſtice, which though you may dally, I may not diſpence with; for you have been faulty in your temporal obedience towards your ſuperiours, in throwing away your allegiance, and ſo are guilty of temporal deſtruction, having caſt off thoſe whom I appointed to govern and to protect you; and you have been faulty in your eternal obedience toward me, in throwing away my commandments, & ſo are guilty of eternal damnation, having caſt out that conſcience which I placed

ced in your beasts to check and to admonish you, that you might repent and be saved.

And now we see a full and satisfactory reason, why God so destroyed his own chosen people the Jews, as he never destroyed any other nation; for he destroyed *Ægypt* but for one generation, but *Israel* he hath destroyed for many generations: *Gath* and *Askelon* were so laid waste as not to have one house left standing by another, but onely *Jerusalem* was so laid waste as not to have *one stone left lying upon another*: the reason is given by the Spirit of God, *Psal.* 73.26. *Lo, they that forsake thee shall perish, thou hast destroyed all them that go a whoring from thee, Ecce qui elongant se à te peribunt, behold, they that put themselves far from thee, shall perish*; he saith not, behold, they that sin against thee shall perish, for then all the world should be destroyed; but *behold they that go far from thee*; he that goeth far from God is a sinner; but it follows not, he that is a sinner goes far from God; that belongs onely to such a sinner as delights in his distance from God, regards not the offers of reconciliation, and is resolved not to come near him; which is the perverse resolution of shameless apostates, men that were once so

ſo near God as to be of his communion, but were ſoon weary of his company, and therefore now ſo depart and ſeparate from him, as to rejoyce in their ſeparation: and this appears from the enſuing words, *Perdes omnes qui ſcortantur à te, thou wilt deſtroy all them that go a whoring from thee*; which is a ſin that none can commit, but onely a wife, which firſt ſeparates from her husband in her affection, then in her converſation, and at laſt cleaves to another man: ſo was it with the Church of the Jews, the Spouſe of God, ſhe did firſt forſake internal communion with God by Faith and Love, then external communion by holineſs and obedience, till at laſt ſhe revolted to other gods; and accordingly ſhe is thus reproved by the Prophets, for *playing the harlot with many lovers, for polluting the land with her whoredomes, and committing adultery with ſtones and with ſtocks*, (Jer. 3. 1,2,9.) this brought deſolation upon that Church, a deſolation as remarkable as had been the apoſtaſie; there's an *Ecce* belongs to both; *Behold they forſake*, and *behold they periſh*: *Lo they that forſake thee ſhall periſh*: none can properly *forſake* God, but he that once had ſome intereſt in him, and poſſeſſion of him;

him; this the heathen never had, but onely *Iſrael*, wherefore juſtice requires that they ſhould *periſh* with a greater confuſion then the heathen, becauſe for a greater ſin, that is to ſay, for a greater *contempt*, for a more abominable *unthankfulneſs*, and for a more unpardonable *impenitency*: and as for thoſe that repented and yet were deſtroyed, they cannot but ſay, their ſins were greater then their ſufferings; and being deſtroyed onely temporally when they might juſtly have been deſtroyed eternally, they cannot but ſay, Gods mercy was greater then their ſins.

Thus we have weakly vindicated Gods *Juſtice*, both in general and in particular; and if we have inſiſted too long upon that vindication, yet ſure it is onely too long as to the theme, but not too long as to our times, wherein we have ſeen thoſe ſevere proceedings of Gods *Juſtice*, as would almoſt make us caſt off the hopes of *Mercy*, but that there is ſometimes the greateſt *mercy* in that *juſtice* which deſtroys temporally, that it may ſpare eternally; and therefore we do, muſt, and will beleeve, that God doth puniſh us here, that he may ſpare us hereafter, beſeeching him alſo

ſo to ſpare thoſe whom yet he doth not puniſh.

And this ſame *juſtice* as it is in God himſelf, ſo is it alſo in his ſervice, the true Religion; and that ſo eſſentially, that 'tis impoſſible for an unjuſt man to be truly religious; for he that will not give man his due, will not give God his due; nay, indeed he cannot give God his due, whoſe commandment he breaks, and whoſe authority he deſpiſes in not giving it to man: It is the Apoſtles argument, (1 S. *John* 4. 20.) *If a man ſay, I love God, and hateth his brother, he is a lyar; for he that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen?* for indeed true charity is ſo kinde, *as not to ſeek her own*, 1 Cor. 13. 5. and therefore cannot be ſo cruel, as to take away anothers due; neither from the inferiour by oppreſſion, nor from the equal by pride and contempt, nor from the ſuperiour by diſobedience.

Therefore let Religion towards God be taken for the ground and foundation of all *juſtice* towards men, for it is evident, that he who moſt loves God for his own ſake, moſt loves man for Gods ſake; and it is the property of love not to do, but to ſuffer wrong,

wrong, and where is no doing of wrong, there can be no injuſtice; ſo that though that famous axiome be moſt true, *juſtitia primùm, deinde charitas*, juſtice firſt and then charity; yet is the truth thereof to be underſtood concerning the priority of nature, and of obligation; that a man is bound to be juſt before he can be charitable (for he may not rob *Peter* to pay *Paul*, he may not pillage a Church to build an Hoſpital) not concerning the priority of time or of generation, for ſo it is clear there can be no execution of *juſtice* but with and from *charity*, and all charity comes from God, and tends to him, love being the affection that relates to good, and all good relating to God the chiefeſt good.

But I muſt keep my ſelf to the ſame method concerning the *Juſtice* of Religion, which I followed in diſcourſing of Gods *Juſtice*, and therefore ſay, that Religion is juſt by *univerſal* and by *particular* Juſtice.

Firſt, Religion is juſt by *univerſal* juſtice, in willing and doing generally what is juſt, according to that excellent rule, *Fiat juſtitia & pereat mundus*, let juſtice be done, though the whole world be undone; nor can that man be truly religious who is afraid that ju-

ſtice ſhould take place, leſt the law ſhould have its due, the Church ſhould have her due, and the ſeveral orders of men ſhould have their due; for to fear this, is in effect to fear leſt God ſhould have his due, for none of theſe can have any due, but what God hath given them; and he that fears leſt God ſhould have his due, in what he hath given unto others, cannot but fear leſt God ſhould have his due in what he hath reſerved to himſelf; and ſuch a fear as this muſt needs expell all true Religion, which is nothing elſe but an obligation of giving God his due, either mediately in his authority, or immediately in himſelf.

Therefore no prayer can more truly proceed from the affection of Religion, then that of our Church: *Prevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name*: he that heartily prayeth thus is ſure not to be irreligious, for he cordially deſires to *glorifie Gods Name*; and he that carefully doth this is ſure not to be unjuſt, for his works exactly follow the rule of univerſal juſtice, as being juſt in the means no leſs then in the end;

end; in the means, *beginning* and *continuing* with God; no leſs then in the end, *determining and ending* with him; he that uſeth unjuſt means to compaſs a juſt end, though he may be thought to *end* in God, becauſe of the juſtneſs of his end, yet cannot be thought to *begin* or *continue* in God, becauſe of the unjuſtneſs of his means; but Religion deſires to be ſo compleatly juſt, that ſhe cannot allow any unjuſtneſs either in the means or in the end; and this appears from thoſe two ſpecial axiomes which are to be found in no other ſcience, but onely in Divinity; not in ſtate-policy, but onely in Religion; not in *Machiavils*, but onely in Chriſts School: 1° *nolle malum propter bonum, not to do evil that good may come:* 2° *velle bonum benè, not to do good ſo as that evil may come:* but as the thing muſt be good we do, ſo it may not be made evil by our manner of doing: theſe two, being the general, or rather the peculiar rules of Religion, ſhew how much ſhe diſdains to be enthralled under the captivity of injuſtice, how much ſhe deteſts that baſe thraldome, and thoſe men that would ſo enthral her: and by theſe two we may eaſily diſtinguiſh Religion both from faction and from ſuper-

ſtition: for faction is uſually peccant againſt the firſt rule, *vult malum propter bonum*, it will not ſcruple to *do evil that good may come*, it will not boggle at a Schiſm or a ſedition for a Reformation; Superſtition is uſually peccant againſt the ſecond rule, *vult bonum non bene*, it will have that which is "good (ſuppoſe invocation, adoration) not "after a good manner, that is to ſay, not according to Gods inſtitution, but according to mans invention.

Secondly, Religion is *juſt* by *particular juſtice*, retributing to every man according to his works; which practiſe of Juſtice was eminent in the primitive Church, wherein every notorious offender was put to an open ſhame, ſome kept from the Sacrament, ἐν βαθμῷ τῶν Ακροωμένων· others from the Church it ſelf, thruſt out of doors, μεταξὺ τῶν κλαιόντων, and none at all fully received till condign ſatisfaction given to the whole Congregation, by a long and a ſtrict courſe of publick humiliation; inſomuch that from onely two Canons of the firſt Council of *Nice* (*can.* 11. & 12.) we may collect no leſs then four ſeveral Orders and ranks of Chriſtians, not diſtinguiſhed from the doctrine, but onely from the diſcipline of the Chriſtian

ſtian Religion; for they all profeſſed the ſame faith, but they all enjoyed not the ſame priviledges; but one was an order of hearers, another of penitents, a third of ſuch as were admitted to the prayers, a fourth of ſuch as were not admitted to the oblation; and accordingly theſe four orders had their four ſeveral times defined by the Council, which are there called ἀκροάσεως, ὑποπτώσεως χρόνος Προσευχῆς, Προσφορᾶς, a time of hearing their ſins, before they were admitted to penance; a time of penance, before they were admitted to the prayers of the *Church*; a time of praying with the Church, before they were admitted to the oblation or to the communion; and a time of partaking in the oblation, and rejoycing in the communion of Chriſt and of his members: and all this after they had gotten to be admitted into the Church; for ſome who had been forward in their apoſtaſie, but were ſtill backward in their repentance, were not ſo much as ſuffered to enter into the Church, but were kept without doors, as thoſe who had no right to be accounted in the loweſt and meaneſt order of Chriſtians.

This practiſe hath of late been neglected (if not oppoſed) by ſome, becauſe it

hath been abuſed by others, and ſatisfaction is now a days rejected as a piece of penance, in regard of the Church, becauſe it hath been cried up as a piece of penance in regard of God; yet is this ſo neceſſary a practiſe of Religion, that our Church *cannot but wiſh it might be reſtored again*; and that wiſh, though it be for the execution of juſtice, yet is it from the affection of charity (not the affectation of *tyranny*) for the Church deſires it not for her own ſake, but for their ſakes who indeed want it, and are in danger of periſhing eternally for the want of it; men that either have ſinned notoriouſly, or at leaſt are inclined ſo to ſin, whilſt they uſe *their liberty for an occaſion to the fleſh*, Gal. 5. 13. *or for a cloak of maliciouſneſs*, 1 Pet. 2. 16. and 'tis moſt evident that ſuch men ought to be puniſhed out of *juſtice*, but are puniſhed clearly out of *charity*, for they are therefore put *to open penance, and puniſhed in this world, that their ſouls might be ſaved in the day of the Lord, and that others admoniſhed by their example might be the more afraid to offend.*

But the leſs the Church can now exact this penance of us, the more ought we to exact it of our ſelves, and the rather becauſe

cauſe every notorious offender wrongs three together, his God, his neighbour, and himſelf; his God, by his diſobedience; his neighbour, by his diſturbance; himſelf by his diſtemper; ſo that it matters not which he moſt condemns in himſelf, whether his injuſtice or his irreligion, ſince the ſame two integral parts of juſtice, are alſo the two integral parts of Religion, *viz. to flee evil, and to do good*: & as Religion challengeth all the ſoul, both in its intellective part, to embrace God as the firſt Truth; & in its affective part to cleave to God as the laſt good; ſo alſo doth juſtice challenge all the ſoul, it challengeth the underſtanding, to know which is the right way; it challengeth the will to follow it: *Juſtitia quoad legem regulantem eſt in ratione ſeu intellectu; ſed quoad imperium, quo opera regulantur ſecundùm legem, eſt in voluntate*, ſaith *Aquinas*: "Juſtice as it pro-"pounds or preſcribes the rule, is ſeated in "the reaſon or in the underſtanding; but "as it commands our obedience to the "rule preſcribed, ſo it is ſeated in the affe-"ction or in the will; whence it comes to paſs, that few are the number of the juſt, as alſo of the religious, becauſe none can be either truly juſt or religious, but he alone

whoſe whole ſoul is ſanctified, but he alone who is rectified both in his reaſon and in his affection, both in his underſtanding and in his will: and it is no leſs then the work of a whole age, both for Gods grace and for mans induſtry, to rectifie either; and hence it is, that God is ſpecially called *the God of the juſt, ex ſpeciali curâ & cultu*, "from the "ſpecial care he hath of them, (to protect "them here, and to reward them hereafter;) "and from the ſpecial worſhip or ſervice he "hath from them, none doing him ſervice "but the religious, and none being religious "but the juſt. But whence then ſo much injuſtice among Chriſtians, even too much for the *heathen that know not God* to practiſe, and for the infidels that *beleeve not God* to profeſs? I anſwer, merely from the want of Religion; in which want they are too too often the greateſt ſharers, who are, or might be the onely poſſeſſours; for Pagans can have but a negative want of godlineſs, ſuch as they could not compaſs not having the true light of God to ſhew it: but Chriſtians have moreover a privative want of godlineſs, ſuch as they might and ſhould have compaſſed, had they not bid defiance to that light which ſhewed it; which makes the Spirit of God pro-

pronounce a ſevere ſentence againſt them from the mouth of S. *Peter*, ſaying, *It had been better for them not to have known the way of righteouſneſs*, (or the way *of juſtice*, ἢ ὁδὸν τῆς δικαιοσύνης, that is, the way of Religion) *then after they have known it, to turn from the holy commandment delivered unto them*: they are in a very bad condition who know not the *way of righteouſneſs*; but they are in a far worſe, who do know it *but will not follow it*; they are under a fearfull doom who never *turned to the holy commandment*; but their judgement will be intolerable who have wilfully *turned from it*: and it is to be feared, that God will ere long take from ſome Chriſtians their Religion, if he do not ſpeedily give them more *juſtice*; for he will not long endure that men ſhould ſpeculatively honour his Name, but practically blaſpheme it: wherefore it is to be ſuppoſed, that he will either make ſuch Chriſtians as regard not *juſtice*, more *juſt* in their actions, or leſs religious in their proteſtations; that he will make them either afraid to violate the commands of Chriſt, or aſhamed to pretend to the profeſſion of Chriſtianity.

The next attribute we are now to conſider in God is his *Grace*, whereby he freely gives

gives what is wanting to his creature: for *Grace* is the participation of the divine nature, and therefore above the condition of every man that hath it, and much more above his deſerts, unleſs we will needs ſay, that men may deſerve to partake of the divine nature, becauſe they have corrupted and abuſed their own: and this grace as it is in God, is the *actual communication of his goodneſs*, whereby he diffuſeth himſelf to the ſons of men, as they are capable to receive him, and never leaves to derive into them heavenly influencies, till he hath inſtated them in the eternal bliſs of heaven; which *goodneſs* of God is more particularly revealed unto us in that covenant of *Grace*, which God freely and favourably made with us when we were his enemies, and therefore will certainly fulfill now we are his friends: *Ero Deus tuus & ſeminis tui; I will be thy God, and thy ſeeds after thee:* for which promiſe there was no reaſon but his own undeſerved *grace*, though now his promiſe be a good reaſon of his performance; and yet ſtill his *grace* will approve it ſelf to be *free grace*, though we acknowledge that his promiſe hath made him a debter; and where there is a debt, there may ſeem to be matter of *juſtice*,

ſtice, not of *grace*; for we may not limit this univerſal propoſition, *Promiſſum cadit in debitum*, " A promiſe becomes a debt, by diſtinguiſhing upon him that makes the promiſe, and ſaying, 'Tis to be underſtood of the promiſes of men, but not of God, *Promiſſio creaturarum, non Dei*, as ſaith *Paræus in Urſinum, pag.* 158.) for in truth Gods promiſe is more truly and univerſally a debt, then the promiſe of any creature whatſoever; becauſe his promiſe is always of that which is really good for us, and therefore undoubtedly claimable by us; whereas the creature may promiſe what is not really good, and conſequently what we may not care to claim: as for example, [*All theſe things will I give thee, if thou wilt fall down and worſhip me,*] was a large promiſe, but yet could not be made a debt, becauſe it could not be made worth the claiming; whereas Gods promiſe to *Abraham* but onely of one ſmall corner of thoſe kingdoms, was taken for a good debt, and a ſufficient title to the *land of Canaan*, which was from thence called *The land of promiſe*: wherefore we may ſay ſafely wth great confidence, & with greater comfort, that Gods promiſe obligeth him not leſs, but rather more then

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our promiſes can oblige us: for we may promiſe *in materia indebita*, or *modo indebito*, " in an unwarrantable matter, or af-" ter an unwarrantable manner; ſo that either he that hath made the promiſe may be bound to recall his word, or he to whom it is made may be bound not to claim it; either of which is enough to diſannul the juſtice of a debt: but we are ſure God cannot promiſe any thing not really and compleatly good in the matter, and in the manner, and therefore his promiſe muſt needs be laid hold on, as a debt worth claiming, and more worth the having, ſo that we cannot but look upon him, as obliged to a moſt ſubſtantial and real performance of all his promiſes.

And yet ſtill here is nothing but *mere Grace*, not ſo much as merit of congruity: for though a promiſe becomes a debt in God, no leſs then in man; yet that debt is a debt onely of favour, not of juſtice; and God is obliged to pay it onely in faithfulneſs which he oweth to his own truth, not in juſtice which he oweth to our works or to our deſervings. Wherefore let a *promiſe of Grace* go for a debt, but let it go for a *debt of Grace*, not for a debt of juſtice, that God may be bound onely to himſelf, and not

not to us: for as it was onely his own mere *grace*, that firſt made him give us bond, ſo it is onely the ſame grace that at laſt makes him keep it: a grace that ought rather to ſupply us with arguments for devotion, then for diſputation: for ſince it is evident, that being enemies we could never have reconciled our ſelves; it cannot be obſcure, that now we are friends, we ow to him more then to our ſelves, both the enjoyment and the continuance of our reconciliation.

And this is the moſt comfortable doctrine that can be preached to thoſe, who have rather *wounded hearts* then *itching ears*, that would rather hear *ſound* then *pleaſing divinity*; for ſuch men muſt needs be deſirous to have God more magnified then themſelves, and are contented to expect their ſalvation from him, as well as with him: for ſeeing themſelves unable to make ſatisfaction for the leaſt of their ſins, they dare not hazard their ſalvation upon the greateſt of their righteouſneſs; but are willing to ſay with S. *Paul*, *For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we ſhall be ſaved by his life*, (Rom. 5. 10.) It was the

death

death of his Son that wrought our *reconciliation*, and it is the *life of his Son* that worketh our *ſalvation*; by *grace we are ſaved*, and this *grace* is the *grace of our Lord Jeſus Chriſt*, becauſe purchaſed by him, derived from him, and continued through him; but yet this *grace* cannot ſo well be known by it ſelf (for ſo it is like God the authour of it, altogether inviſible,) as by its effects; and they are five according to *Aquinas*: *Sunt autem quinque effectus gratiæ in nobis, quorum primus eſt, ut anima ſanetur; ſecundus, ut bonum velit; tertius, ut bonum quod vult, efficaciter operetur; quartus eſt, ut in bono perſeveret; quintus eſt, ut ad gloriam perveniat:* (12æ. *q.* 111. *art.* 3.) "There are five "effects of grace in us, the firſt is, that it "heals the ſoul of its natural maladie or "diſtemper, whereby it is prone onely to "evil: the ſecond, that it makes us will "what is good: the third, that it makes "us do the good which we have willed: "the fourth, that it makes us perſevere in "doing that good: the fifth, that it brings "us to glory, to enjoy God the fountain of "goodneſs: ſo that in ſhort, where we finde moſt *goodneſs* both in the will and in the deed, there we may be ſure is moſt

grace;

grace; and where leaſt *goodneſs*, leaſt *grace*; and where no *goodneſs*, no *grace*.

And this is alſo the trueſt touchſtone of Religion, whereby we may diſcern gold from droſs, which oftentimes glitters as much in the ſhew, but yet ſtil comes far ſhort in the value; the glory may be alike in both, but the goodneſs is far different: That Religion which makes the beſt men, will upon this account be found the beſt Religion; and that made S. *Auguſtine* ſo zealous to deſcribe the manners of the true Church, as himſelf profeſſeth, *lib.* 1. *Retract. cap.* 7. *Jam baptizatus cùm Romæ eſſem & Manichæi jactarent de falſa & fallaci continentia vel abſtinentia, quâ ſe ad imperitos decipiendos veris Chriſtianis præferunt, ſcripſi duos libros, unum de moribus veræ Eccleſiæ, alterum de moribus Manichæorum*: " When the *Manichees* did " brag of their falſe and fallacious conti- " nence or abſtinence, and upon that pre- " tence did much deceive the ignorant peo- " ple, as if they forſooth had been the one- " ly true Chriſtians, I thought it high time " to write two books, *one of the manners of* " *the true Church*, the other of the *manners* " *of the Manicheans*: his drift was from the good manners to finde out the good Religion

gion, whether it were in the *Manichees* or in the *Church*: and he tells us that the *Manichees* did extoll themſelves among the ignorant multitude chiefly by theſe two devices, by *crying down the Scriptures*, and by *crying up themſelves*, and their own great *continencie*.

Their firſt device was to cry *down the Scriptures*, as if they had found a more perfect way of Religion then the word of God had taught them; and concerning this, the Father gives his definitive ſentence, (*lib. de moribus Eccl. Cathol. cap. 9.*) *Convictorum hominum ultima vox*, " That this is the laſt " plea of men that are convinced, but will " not be converted. And again he ſaith the ſame in effect by way of interrogation, which before he had ſaid by way of definition, *Neſcitis quantâ imperitiâ laceſſitis libros quos & ſoli reprehendunt qui non intelligunt, & ſoli intelligere nequeunt qui reprehendunt?* " Are you indeed ſo ignorant as " not to ſee what a madneſs it is to revile " thoſe books, which onely they reprehend " who do not underſtand, and onely they " cannot underſtand, who will needs reprehend them? (*Auguſt. lib. de moribus Eccl. cath. cap. 25.*)

Their

Their ſecond device was to *cry up themſelves*, and particularly their own *continency*, that though their *auditores*, their common ſort had wives, yet their *electi*, their choice ones had none; and concerning this the ſame Father anſwers thus; *lib. de mor. Manichæorum, cap. 19. Vidi ipſe plures quam tres Electos, ſimul poſt tranſeuntes neſcio quas fœminas, tam petulanti geſtu adhinnire, ut omnium trivialium impudicitiam impudentiamque ſuperarent*; "that even their *elect* "*ones* did pretend to much more continen- "cy, then they did obſerve; but concerning this, the world would more willingly leave men to the judgement of their own conſciences; how to ſerve God with the moſt purity and with the leaſt diſtraction, if they did but anſwer to themſelves this Queſtion, whether it is better, *that they which have wives be as though they had none*, 1 Cor. 7. 29. or that *they which have no wives be as though they had them?* for what is beſt, is doubtleſs in this as in other caſes the determination of Religion: for that labours to make men like God both in their bodies and in their ſouls; in their bodies by *ſobriety*, *temperance*, and *chaſtity*, either *virginal*, or *vidual*, or *conjugal*; in their ſouls

by holy meditations and more holy affections; and where men do most truly express this holiness in their lives and conversations, 'tis not to be doubted, but there is the best and the purest Religion, although it is often seen, that where is the best and the purest Religion, there men do not always express the same in their lives and conversations; which made the same S. *Augustine* declare this as a dogmatical sanction, *ex malorum Christianorum moribus non vituperandam esse Ecclesiam.* (*Aug. lib. de mor. Eccl. Cath. cap.*34.) that the Church is not to be blamed for the misdemeanours of some men that live in her communion, since she her self condemns those misdemeanours, and labours to correct them.

The upshot of all may be this, that not the practical but the doctrinal, miscarriages of men are to be imputed to the Church, and where are fewest of such miscarriages there is most of truth and goodness, where is most of these, there is most of the pure Religion: for as manners make the man, so Religion makes the manners; and it is little other then the doctrine of devils, that saith, *hell is full of moral honest men*, though it pretend to set up faith: for S. *Paul*

S. *Paul* plainly ſhews, that faith alone was the cauſe of all moral honeſty in the Jews, *Heb.* 11. ſo that 'tis too much for any man to doubt, much more to deny, but that faith alone is the cauſe of all true moral honeſty in the Chriſtians; whence our bleſſed Saviour preacheth onely moral duties, S. *Luk.* 21.31. *take heed leſt your hearts be overcharged with ſurfeiting, and drunkenneſs, and cares of this life*, &c. he bids them be *temperate, ſober*, and *content, watch and pray*; and what is all this but *moral honeſty?* yet if this rightly done (and 'tis rightly done onely in true beleevers) proceed not from faith, we muſt infer, that we may ſtand in judgement without faith, for ſo it follows, *v.* 36. *that ye may ſtand before the Son of man*; nor would Chriſt have thus *taught daily in the temple*, *v.* 37. had this not been the right way of preaching true faith in Chriſt; and what he preſcribes in his doctrine, he performs in his practiſe, for his *nights were ſpent in praying, as his days* in *preaching*: and therefore to ſay that hell *is full of moral honeſt men*, is to ſay, that hell is *full of true beleevers*, and conſequently to blaſpheme that precious faith in Chriſt, which could not ſanctifie the hand in working, did it not firſt ſanctifie

fie the heart in beleeving; and we cannot but say, that *Noahs* preparing the Ark, and *Abrahams* offering his son, was materially an act of obedience, (that moral honest vertue which this world cares not to profess, much less to practise) though it was formally an act of faith; and so we may say concerning those other examples there cited by S *Paul*; wherein some vertue that belongs to the catalogue of *moral honesty*, will come in for the material part, though faith alone may happily challenge the formal part of the performance; and *Aquina*'s distinction of *actus virtutis imperatus & elicitus*, will reconcile the difference; for all vertuous acts truly so called are the acts of faith *imperativè*, as commanded by it, (whence S. *Augustine* stiled the best works of unbeleevers but *gilded or glittering sins*) though onely the peculiar acts of beleeving and confessing be the acts of faith *elicitivè*, as immediately and directly flowing from it: for faith is in the soul, as the soul is in the body; and as all motion in the body is by redundancy from the soul, so all good motion in the soul is by redundancy from faith; and hence it is there is so great an influence of our words upon our manners, and

and of our manners upon our doctrine, and consequently upon our faith; for as *evil words corrupt good manners*, so also evil manners corrupt good words; it having been the fate of Religion, first to decay in mens lives, then in their doctrines; first in their works, then in their faith; so that irreligion first gets into our conversations, then into our catechismes; and the miscarriages of Churches have first been practical, and after that dogmatical, men being generally more zealous for their credit in labouring to justifie their errours, then for their innocency in confessing that they have erred.

The third and last Attribute we are now to consider in God is his *Mercy*, whereby he freely forgives what is due unto himself: For as the *act of grace* is most clearly evidenced in freely giving what was not due unto the creature, so is the *act of mercy* most conspicuous in freely forgiving what is due from it: *Aquinas* makes Gods Mercy the foundation of all his works of *distributive justice* even in rewarding the righteous; then much more is it the foundation of his not working according to his *vindicative justice* in the punishment of our unrighteousnes:

'Tis a heavenly contemplation of his,

(and such heavenly contemplations are very frequent in the angelical doctour) *opus divinæ justitiæ semper præsupponit, opus misericordiæ, & in eo fundatur,* (1 *Par. qu.*21. *ar.*4.) " the work of Gods Justice alwaies " presupposeth the work of his Mercy, and " is founded in it: for the creature can have nothing due to it, but for some thing that is in it, and the creature hath nothing in it which did not flow immediately from the goodness of the Creatour; therefore that goodness alone must be looked upon as the ground and foundation of all that the creature is capable of, which alone put the same into a capacity of any thing at all: *Et sic in quolibet opere Dei apparet misericordia quantum ad primam radicem ejus, cujus virtus salvator in omnibus consequentibus, & etiam vehementius in eis operatur, sicut causa primaria vehementius influit, quam causa secunda:* words that deserve to be engraven with letters of gold, and much more to be engraven in our hearts, and this is the meaning of them: " there is no work of God " but *mercy* is the ground and root of " it; and this ground is preserved in all " the building, this root, is seen in all the " fruits that grow from it, nay, it hath a

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"great efficacy of working above them "all, even as the first cause hath a stronger "influence then the second and all that "come after it. Will you then ask me why God rewards the best of men, the righteous, far above their deserts? 'tis because his *mercy* first made them men to be capable of righteousness, and made them righteous to be capable of reward; and that being the first cause must needs have the strongest influence: Will you ask me again, why God doth not reward the worst of men, impenitent sinners, according to their ill deservings? I must answer again, 'tis the same *mercy*, because that was the first cause of the creation, and therefore cannot but have the strongest influence upon the creature; and consequently though his *justice* do as it were force him to punish (for his law must be satisfied either by our active or by our passive obedience) yet his *mercy* will not let him punish to the utmost, and hence comes in the *citra condignum* in the Schools, that even the damned in hell shall be punished, much less then they have deserved: If you ask me in the third place, why God forgives so much sin in the best of sinners, the true penitents; that he may

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diſcharge them from all puniſhment? you muſt ſtill be contented with the ſame anſwer; for 'tis nothing but *mercy* which having been the firſt cauſe of his working, will have the greateſt preeminence, and the ſtrongeſt influence amongſt all his works, nay, over them all, as ſaith the Pſalmiſt, *his mercy is over all his works*, Pſ. 145. 9. *Deus non miſeretur niſi propter amorem, in quantum amat nos tanquam aliquid ſui*, ſaith the ſame angelical Doctour, Gods *mercy* is from his *love*, and his *love* is from himſelf, he ſheweth us *mercy* becauſe he *loveth* us, and he *loveth* us becauſe he ſeeth ſomething of *himſelf* in us, nothing elſe being truly good and lovely in us, but what the fountain of goodneſs and love hath made ſo: and hence it comes to paſs, that where is the moſt of God, there is alſo the moſt of *mercy*; where is moſt of his image, either by the firſt righteouſneſs that of innocency, or by the ſecond righteouſneſs, that of repentance, there alſo is moſt of his *love*; there is ſome of his love towards the worſt men becauſe there is ſome of his image in them, which they had by their creation; but there is very much of his love towards the beſt men, becauſe there is very much of his image in them

them, which they have from their ſanctification: We are all dull of our apprehenſions, and cannot eaſily diſcern Gods mercies by a right valuation, but more dull of our affections, and will not eaſily profeſs and acknowledge them by our thankfulneſs: but the Apoſtle, whoſe eyes were opened to diſcover, whoſe heart was opened to perceive, whoſe mouth was opened to expreſs the goodneſs of God towards men, breaketh forth into this great exclamation, but greater admiration for us all, *O altitudo divitiarum, O the depth of the riches, who hath firſt given unto him, and it ſhall be recompenced again? Rom.* 11.33,35. here in the words is mentioned ἀνταποδόσις τις; but in the thing is made good ἀνανταπόδοτον, a figure notorious in *Rhetorick* for want of words, and ſo called becauſe the latter clauſe of the ſentence doth not contribute or give its part to make up the full ſenſe, as *Exo.* 32.31. *If thou wilt forgive their ſin*; & S. *Luk.* 13.9. *& if it bear fruit*; where nothing more is ſaid to make up a perfect ſenſe, but the reſt is left to be underſtood from the ſilence of the ſpeaker; this figure is notorious in *Rhetorick* the very art of *ſpeaking*, meerly for want of *ſpeech*; but 'tis much more notorious in Divinity, the art

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of *doing*, meerly for want of *deeds*; for if *when we have done all, we are unprofitable ſervants*, what ſhall we ſay of our ſelves that we can do nothing? this is indeed a true ἀνταπόδοτον, for here is nothing to be given back again, God hath given us all, but we can give him nothing; and that he might be ſure to leave nothing ungiven, he hath given us him who is all in all; he hath given us himſelf in our creation, he hath given us his Son in our redemption, he hath given us his holy Spirit in our ſanctification; but who (either firſt or laſt) *hath given unto God, and it ſhall be recompenced unto him again?* If we give any thing to him, 'tis but what we firſt received from him, and we cannot give that ſo entirely as we received it; it came better to us then it can return from us; ſo that we muſt needs confeſs, all that is given, is given onely on one ſide, without any the leaſt recompence on the other; and conſequently none of Gods gifts to man can properly come under the conſideration, much leſs under the claim of *juſtice*, but all of them flow from the inexhauſted fountain of his *free and undeſerved mercy*: by this *mercy* alone it is, that he willeth our ſalvation, and hath given us his oath that he wills it, *As I live,*

live, ſaith the Lord, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live, Ezek. 33.11. which made the ancient Father fall into a rapture, and break forth into this exclamation, *O nos fælices, quorum cauſa jurat Deus! O miſerrimos ſi ne juranti quidem Deo credimus* : " O " happy we for whoſe ſakes God hath been " pleaſed to ſwear . O moſt unhappy, if we " do not beleeve him upon his oath! by this mercy alone it is that he inviteth us to repentance, the onely means of ſalvation; that in his invitation he condeſcendeth to our infirmities, and beareth with our delays; by this *mercy* alone it is that upon our repentance, he actually delivereth us from the bondage of ſin and Satan, working that deliverance by his Son, and ſealing it by his holy Spirit; and that altogether *freely*, that is to ſay, ſo far without our good deſervings, as above them, ſo far with our ill deſervings, as againſt them; ſo ſaith the Apoſtle, *Rom.* 3.24. *Being juſtified freely by his grace, through the redemption that is in Chriſt Jeſus:* what did we do for Chriſt that he hath redeemed us? what can we do for God, that he ſhould juſtifie us? It is reaſonable, that we firſt ſhew what we have done

done towards our redemption, before we presume to boast what we can do towards our justification: *Restore unto me the joy of thy salvation, and uphold me with thy free Spirit*, saith the Psalmist, thereby shewing, that the salvation he beseecheth God to restore unto him, is as free, as the Spirit whereby he restores it; *Eodem modò retinetur quo acquiritur*; no more merit is to be pleaded for our retaining of Gods Spirit, then was for our first receiving him; the Spirit was *free*, when he first laid hold on us, and is as *free* now he still upholds us; *I will heal their backslidings*, saith that Spirit, *I will love them freely*, Hos. 14.4. he *heals* us *freely*, he *loves* us *freely*; we were *backsliders* when he did *heal* us, we are *backsliders* now he doth *love* us: what the sick man doth towards his cure, who provokes his physician by backsliding and wilfully relapsing into his disease; that we have done to God, why he should heal us, why he should love us: and how then shall we not alwaies think of this *free* and undeserved *mercy*, which is the surest salvation of our souls, and therefore the best imployment of our thoughts? and how shall we but once think of it, and not finde words answerable to our thoughts,

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not be ready to ſing our *Hoſanna* to the Son of *David?* we have an excellent preſident from two ſorts which were in the loweſt degree of ſpeakers, the *multitudes* and the *children*, S. *Mat.* 21. the one cannot ſpeak orderly, the other cannot ſpeak plainly, yet both join together in this heavenly conſort, and ſing their *Hoſannas* to our bleſſed Saviour, both orderly and plainly; nay, we may finde a preſident by way of ſuppoſition, though not by way of poſition, from a ſort that are in the very higheſt degree of not ſpeakers, for ſo ſaith Truth himſelf, *Verily I ſay unto you, if thoſe ſhould hold their peace, the ſtones would immediately cry out*; S. *Luk.* 19.40. as if he had ſaid, if theſe two that are in the loweſt degree of ſpeakers (the *multitudes* and the *children*) *ſhould hold their peace*, and not magnifie that *mercy* which they cannot deſerve (which is therefore the more to be magnified, becauſe it it hath been the leſs deſerved) then would the very ſtones cry out which are in the higheſt degree of not ſpeakers; as not having any organs that conduce to ſo much as the making of a noiſe (and therefore ſure not to the uttering of a voice) and yet even theſe ſhould not onely *ſpeak* but alſo *cry out*;

out, ſpeak very loud, if we ſhould be ſo unthankfull as to hold our peace; for God who can out *of theſe ſtones raiſe up children unto Abraham*, S. *Matth.*3.9. can alſo out of *theſe ſtones raiſe up Saints unto himſelf, to ſing hoſannas to his Son*; nay, indeed he hath raiſed up both *children to Abraham*, and *ſaints unto himſelf*, as it were out of *theſe ſtones*, in mollifying the hard hearts of men, to make them capable of the impreſſions of his grace; and in opening their lips, that he might fill their mouths with the expreſſions of his praiſe and glory: a mercy that in this reſpect is greater then all the reſt, becauſe without this we could not be thankfull for them, and unthankfullneſs is able to make the greateſt mercies no mercies at all.

So that now we may clearly ſee how to anſwer that curious and fond Queſtion, *What did God do before the Creation?* not by ſaying *that he was making hell for ſuch Queſtioniſts*; but, *that he was wholly imployed in making heaven*; for doubtleſs, God the Father, Son, and Holy Ghoſt delighted in himſelf from all eternity, and conſequently was making heaven for himſelf; for he is indeed his own heaven, his own bleſſedneſs, rejoycing everlaſtingly in himſelf: but

but we may yet go further, and ſay, that he was making heaven alſo for us men; for that ſame goodneſs which made him rejoyce in himſelf, as being his own bleſſedneſs, made him alſo rejoyce in his workmanſhip, as that which ſhould proceed from himſelf, and as that which ſhould be bleſſed in himſelf: and that ſame goodneſs made him in time give us a being, and ſuch a being, as was capable of bleſſedneſs, as was capable of the joy of heaven, by rejoycing in the God of heaven: for as God is his own heaven by rejoycing in himſelf, ſo is he alſo our heaven, by making us rejoyce in him; O the happineſs of a *judicious* ſoul, that contemplates this *mercy*, but much more of a religious ſoul, that embraces it, for doubtleſs ſuch a ſoul begins to go to heaven, by delighting it ſelf betimes in God; according to that heavenly advice given by the Pſalmiſt, *Delight thy ſelf in the Lord, and he ſhall give thee the deſires of thine heart*; what elſe is the work of heaven, but to *delight thy ſelf in the Lord?* what elſe is the reward of heaven, but to *have the deſires of thy heart?* If thou do the work, thou wilt not miſs of the reward; but though thou have not all that thou canſt imagine,

magine, which is the *desire of the brain*, yet thou wilt have all that thou canst *enjoy*, which is the *desire of the heart*; thou maist want the corporal rest of thy body, but thou shalt not want the spiritual rest and repose of thy soul: thou maist be much oppressed by mans cruelty, but thou wilt much more be refreshed by Gods mercy, which always brings a great refreshment in its contemplation, to shew it cannot be without an unimaginable joy in its fruition: we may think those men merriest that sing loudest; but the Apostle tells us of another singing, which though it hath much less noise, yet can it not but have much more chearfulness, *Eph.* 5.19. *Speaking to your selves in Psalms and Hymns, and spiritual Songs, singing and making melody in your heart unto the Lord:* a true and lively faith in Gods mercy (which is most usefull in all times, but most needfull in the worst times) will neither let us want company, for it will make us *speak to our selves*, nor want a speech, for it will teach us *to speak in Psalms and Hymns*, nor will it let us want mirth, for it will cause us *to sing and make melody in our hearts*; *Psalms*, and *Hymns*, and *Spiritual Songs*, *speaking*, and *singing*, and *making*

king melody, all is too little to welcome the very thought of *mercy*, and what then can be enough to expreſs the joy and the enjoyment of it? but if we look upon the verſe before, we may there diſcern a double fulneſs, a *fulneſs of wine*, and *a fulneſs of the Spirit*; he that is filled *with wine* (the joys of this world) may ſing lowdeſt, but he that is filled *with the Spirit* (the joys of the world above) ſurely ſings ſweeteſt; for come what can come, this man muſt either not be miſerable, or, which is the greater happineſs, not be diſcontented with his miſery: for (as it follows in the verſe next after) *he is giving thanks always for all things to God*; and therefore he is giving thanks alſo for thoſe things which ſeem to bring him the greateſt diſcomforts and diſturbances, becauſe his diſturbances cannot be ſo fixed upon his body, as his ſoul is fixed upon his God: and looking with an eye of faith upon the *eternal mercy*, he cannot but look with an eye of ſcorn upon a little momentany and temporal miſery: thus we finde S. *Paul* and *Silas ſinging Pſalms* to God in the priſon, after all their ſtripes; having been ſcourged in the day, yet ſinging in the night; theſe two *diſcords*, *ſcour-*

ging and *ſinging* make up an *admirable harmony*; when their bodies were moſt tormented and ſtraitned, their ſouls were moſt comforted and enlarged; and the *priſon doors* being *opened*, and the *priſoners* bands *looſed* by the *ſinging of a Pſalm*, ſhew *the great power of the key of David*, that the readieſt way to get out of priſon is to make uſe chiefly of that key, which will turn thraldome it ſelf into liberty, and therefore cannot but turn liberty into a bleſſing: for ſurely ſuch men who can make heaven where it is not, can much more enjoy heaven where it is; they who can finde liberty in their captivity, cannot but finde a great bleſſing in their liberty, which they eſteem to conſiſt not ſo much in their free egreſſes and regreſſes unto men, as in their frequent approaches and addreſſes unto God; wherefore let my ſoul be evermore buſied in contemplating Gods *eternal mercy*, and my heart in loving it, and my mouth in praiſing it; that when I am driven to ſuch exigencies as leaſt to enjoy my ſelf, I may then finde ſuch opportunities as moſt to enjoy my God: Let me alwaies be ſaying with *Iſrael, I am not worthy of the leaſt of all thy mercies*, Gen. 32. 10. I am not worthy of the leaſt

of

of thy temporal mercies, and much leſs of that *eternal mercy* which cauſed them; I am not worthy of the leaſt of thy mercies, whether ſhewed me as a natural man, or as an *Iſraelite*, and a Chriſtian, or as a *true Iſraelite* and a good Chriſtian; whether mercies that concern the ſtate of nature, or the ſtate of grace, or the ſtate of glory: I am not worthy of the leaſt of them all, *and what then ſhall I offer thee for the greateſt?* I will offer mine *heart for an holocauſt, I will offer the calves of my lips, for a ſacrifice of praiſe and thankſ-giving*; that though I cannot deny in my ſelf the greateſt *unworthineſs*, yet I may never diſcover the leaſt *unthankfulneſs*: for though my being *unworthy* did not keep me from *receiving* Gods mercies, yet my being *unthankfull* will keep me from *retaining* them; it being alike againſt the very nature of mercy to look for recompence, and not to look for acknowledgments: nor can there be a truer acknowledgement of Gods undeſerved goodneſs towards us, then by aſcribing all that we have, are, and hope for to his mercy; this one thing alone is to us as God, even all in all: 'twas creation when we were not, 'tis preſervation now we are, 'tis glorification

in what we hope to be: *Mercy* is illumination to those in darkness, Confirmation to those in weakness, Comfort to those in sadness, Health to those in sickness, Liberty to those in prison, Clothing to those in nakedness, Joy to those in life, and Life to those in death; he that can truly and heartily ask for *mercy* cannot want a prayer to shew his necessities, and shall not want a remedy to redress them; for he hath both the *Spirit* and the *gift of Prayer*, the Spirit of prayer in the zeal and sincerity of his affection, the gift of prayer in the congruity and fitness of his expression: *Jesus thou Son of David, have mercy on me*, S. *Luk.* 18. 38. was enough to open the blinde mans eyes to see his Saviour, his heart to beleeve in him, his mouth to glorifie him; we may from those few words observe the *Spirit of prayer* in the earnestness of the supplicant, and the *gift of prayer* in the *fitness of his supplication*: so that neither did he *stint the Spirit* by confining himself to a set form of words, for he *cryed*, saith the Text, shewing the earnestness of his affection; nor did he *quench the Spirit* by confining himself to the very same words till he had obtained his answer, *for he cryed so much the more*, saith

ſaith the Text, approving the fitneſs of his expreſſion, thereby intimating, that they might juſtly have been aſhamed who rebuked him for praying, not he, who maugre all their rebukes and taunts would not be driven from his premeditated and ſet form of prayer: I will alſo uſe the ſame prayer in all my wants & diſtreſſes, & will not doubt but as this form is already to me the opening of my mouth, or rather of my heart to pray, ſo it ſhall be alſo the opening of heaven to let in my prayers, that they may have immediate acceſs to him whoſe *mercy* is himſelf, & who therfore *delights in mercy as in himſelf.*

Thus have I briefly ſpoken of *mercy* as it is in God, and now come as briefly to ſhew how mercy is alſo in the true Religion the ſervice of God; for in this above all is the true Religion to be diſcerned & diſtinguiſhed from faction (for all falſe faith is *faction*, whether it be addicted to *blindneſs* or to *perverſneſs*, to ſuperſtition, or to ſeparation) the true Religion is alwaies moſt inclinable to *mercy*, but *the tender mercies of the wicked are cruel*, Prov. 12. 10. where the word רשע that is tranſlated *the wicked* hath its deri vation from *commotion* or *agitation*, and doth moſt properly ſignifie thoſe *wicked* who are

turbulent, *ſeditious*, and *factious*: even their tenderneſs is hard-heartedneſs, even their *mercy* is *cruelty*; whereas a *righteous man regardeth the life of his beaſt*, rather then not *ſhew mercy*, *he will ſhew it to his beaſt*, though in ſome reſpects uncapable of mercy, in others unworthy of it; thus then it is, *the righteous is mercifull to his beaſt*, the unrighteous is not mercifull to his brother, ſo near a conjunction is there betwixt *righteouſneſs* and *mercy*; faction may often pretend to *piety* but never to *mercy*; but the true Religion admits of no piety without mercy: wherein it follows both the pattern and the precept of its Founder, who hath left his minde concerning this matter no leſs then thrice upon publick record, once in the old, twice in the new Teſtament: in the old, *Hoſ.6.6. For I deſired mercy, and not ſacrifice*; and as he deſires ſo he accepts, *for to what purpoſe is the multitude of your ſacrifices*, (ſaith the Prophet *Iſaiah* at the very ſame time) *while your hands are full of bloud? Iſ.1.11,15.* In the New Teſtament, S.*Mat*, 9.13. *But go ye and learn what that meaneth, I will have mercy and not ſacrifice:* and again, S.*Mat.*12.7. *But if ye had known what this meaneth, I will have mercy and not ſacrifice*,

fice, ye would not have condemned the guiltleſs, where our Saviour Chriſt requires of all that will be his diſciples (that is, good Chriſtians.)

In the firſt place to look after *mercy*, 1. in its *nature*, and then in its *exerciſe*.

1. In its *nature*, here is *mercy with ſacrifice*, by way of conjunction; *mercy in ſacrifice*, by way of command; and *mercy above ſacrifice*, by way of compariſon: *I will have mercy and not ſacrifice*, affords all theſe three Expoſitions.

2 In its *exerciſe*; for we are bid, *Go and learn what this meaneth*: Our Saviour ſends us all to his School, and he ſends none onely to look on like idle ſpectatours, or to goſſip and tattle like idle auditours, but he ſends all to learn the leſſons that he there teacheth them: and not ſo much to learn the words of thoſe leſſons as their meaning, *Go ye and learn what that meaneth*, that is, go learn it *intellectually* to underſtand it; *cordially* to love it, *practically* to perform it; that *mercy* is the chiefeſt ingredient of your Religion, and ought to be the firſt of your ſacrifices: for *he that will have mercy rather then ſacrifice*, ſurely will accept of *no ſacrifice without mercy*: and this appears from the very occaſion of citing the Text, for it is

cited, S. *Mat.*9.13. to confute those that out of a mistaken zeal would needs be factious and turn Separatists, accounting themselves too good to keep company with sinners: It is cited S. *Mat.* 12.7. to confute those that would needs be superstitious, making an idol of the Sabbath, and condemning the disciples for plucking the ears of corn on the Sabbath-day, when they were an hungred; and much more is it still to be cited against them amongst us, who in the same practises are both factious and superstitious; men that most talk of Religion, yet least care for *mercy*; for we see that we have now a Religion without *sacrifice*, but we can never have a Religion without *mercy*; *Sow to your selves in Righteousness and reap in mercy; break up your fallow ground, for it is time to seek the Lord, till he come and rain righteousness upon you, Hos.*10.12. there cannot be righteousness without *mercy*, for both these make but one exhortation of *seeking the Lord*, whom we must seek no less by mercy then by righteousness, or we shall so seek him as not to finde him: for even at his own altar will he not be found of us, if we come thither to seek him without mercy, before we are reconciled to our brother; and there-

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fore in this caſe we are plainly told it is *in vain to offer our gifts*, which is in effect to ſay, that God will not be there for to receive them, S. *Mat.* 5. 23,24. nay, even in heaven, which is his throne, will he not be found by us, unleſs we come with *mercy* to ſeek him there; and therefore the benediction of purity, *Bleſſed are the pure in heart, for they ſhall ſee God*, preſuppoſeth the benediction of *mercy*, *Bleſſed are the mercifull, for they ſhall obtain mercy*: for were it poſſible for a ſoul to be in heaven, and there to ſee God, *which had not obtained mercy*, which had not its ſins forgiven, that ſoul could not be truly bleſſed: Firſt, becauſe it could not love God, looking upon him as not reconciled in Chriſt, and therefore not as a loving Father, but as an impartial Judge: for if *to whom little is forgiven the ſame loveth little*, S. *Luk.* 7.47. then by the ſame rule of proportion, *where is no forgiveneſs, there can be no love*, ſuppoſing that there is ſin which needs to be forgiven. Secondly, becauſe that ſoul could not love it ſelf, as being odious and abominable whileſt under the guilt of ſin: for even the damned ſouls in hell, though they do not contract the guilt of new ſins (for then unrighteouſneſs would

be immortal) yet foraſmuch as they are ſtill under the guilt of their old ſins (which could not be waſhed away but onely *by that bloud which they trampled under their feet*, and by that repentance which they would not let come near their hearts, and being not waſhed away ſtill remains upon their ſouls) cannot but be eternally odious and abominable to themſelves, becauſe they cannot but be eternally under the guilt of ſin: ſo that we may infer with good Logick and better Divinity: that if the reward of the *pure in heart* (which is *to ſee God*) without the reward of the *mercifull* (which is to *obtain mercy*) be no bleſſedneſs, then ſurely *purity* without *mercy* is no *righteouſneſs*, for it is not poſſible that true *righteouſneſs* ſhould be without a reward.

And indeed it is not poſſible that true righteouſneſs ſhould be without mercy, whence it is that the *Seventy Interpreters* do render the Hebrew word חסדים which is *mercies*, by the Greek word ὁσια which is *holineſſes*, as appears *Iſa.*55.3. cited by S. *Paul*, Act.13.34. the prophet had ſaid, *I will give you the mercies*, but the Septuagint, and from them S. *Paul* did ſay, *I will give you the holy* or *juſt things*; they both did mean

mean the ſame gift, though the one called it *mercy*, the other called it *holineſs*: and indeed in the Hebrew the ſame is the *good* and the *mercifull men*, חסיד: and S. *Paul* tels us, that *peradventure for ſuch a good man ſome would even dare to dye*, Rom. 5. 7. *ſcarcely for a righteous man will one die, yet peradventure for a good man ſome would even dare to die*: by the *righteous man* he means צדיק, the man *rigorouſly juſt*, that would do no wrong; but by the good man he means חסיד, the man *piouſly mercifull*, that would do all manner of good: and this man he accounts ſo obliging, that *peradventure ſome would not ſtick to loſe their own lives ſo they might ſave his*; and by thus comparing the *righteous man* and the *good man*, he ſhews that our Saviours love to us was beyond compare, who was pleaſed to *die for us when we were yet ſinners*, that is, ſo far from being *good men*, that we were not ſo much as *righteous men*, ſo far from having the poſitive righteouſneſs of doing good, that we had not ſo much as the privative righteouſneſs of not doing evil.

Thus doth the Apoſtle prefer him that is righteous, *according to the rules of mercy*, before him that is righteous *according to the rules*

rules of Juſtice, from the example of God himſelf, who delighted in the *righteouſneſs of mercy* above the *righteouſneſs of juſtice*; and therefore was not ſo zealous to commend his love of *juſtice* in deſtroying us, as his love of *mercy* in ſaving us: *go and do thou likewiſe*, is the uſe that the beſt Preacher that ever was either in heaven or in earth makes of this doctrine, S. *Luk.* 10.37. when the anſwer had been made that he was the *neighbour to the wounded man, who had ſhewed him mercy*, it follows preſently, *then ſaid Jeſus, go and do thou likewiſe*: and they that do willingly hear this Preacher, do as readily obey him, having a deſire *that mercy may rejoyce againſt judgement in them here*, becauſe they have a hope *that mercy ſhall rejoyce againſt judgement for them hereafter*; and this is the reaſon of the Apoſtles inference, *Eph.*4.32. *Be ye kinde one to another, tender-hearted, forgiving one another, even as God for Chriſts ſake hath forgiven you*: this priviledge and prerogative we men have above the angels, that God hath forgiven us very much, when as he hath forgiven them nothing; they ſhare equally with us in all Gods other attributes, but in this attribute of *mercy* we that have been

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the ſinners are the greateſt ſharers: and therefore I dare not ſay it is an errour of charity to aſſert, that the Bleſſed Virgin had no ſin to be forgiven her; I may ſay it is an errour, for it is againſt the Text, *Death paſſed upon all for that all had ſinned*, Rom. 5.12. nay, I may ſay it is in ſome ſort an uncharitable errour againſt the charity that is due to the bleſſed Virgin, for though this doctrine may ſeem to adde to her honour, yet it muſt needs detract and diminiſh from her joy, ſince her ſelf hath proclaimed theſe words, *My ſoul doth magnifie the Lord, and my ſpirit hath rejoyced in God my Saviour*, and we know what *his ſalvation* was whom ſhe calls *her Saviour*, even that which gave him his name *Jeſus*, S. *Mat.* 1.21. which was to *ſave his people from their ſins*: ſo that if ſhe had no ſin, how could ſhe have this *Jeſus* for *her Saviour?* and I dare not ſay, that ſhe had him not for her Saviour, when I ſee her ſo *rejoycing in his ſalvation*; wherefore the errour muſt be contented to go without the charity, for there is no charity in denying the mother of God, the greateſt intereſt in God, the intereſt in *his mercy*; no charity in denying the mother of our Saviour, the beſt intereſt in her own

Son,

Son, the intereſt in his ſalvation: I dare not then exclude the bleſſed Virgin out of that number of which S. *Paul* hath ſpoken theſe words, *Even as God for Chriſts ſake hath forgiven you*, and can but wonder that ſome who have phanſied her more tender-hearted then Chriſt himſelf, ſhould aſcribe ſo much tender-heartedneſs to ſo little need of forgiveneſs: for it is not unknown to travellers, that in ſome Chriſtian Churches where this doctrine of the *Immaculate conception* is maintained, our bleſſed Saviour is pictured as one ready to purſue and ſmite the ſinner, when as his mother is pictured as one ready to ſhelter and to receive him, which falſe repreſentation ſeems to have proceeded from as falſe an imagination broached by *Gabriel* upon the canon of the Maſs, *Lect.* 8. *Sibi reſervavit juſtitiam, Virgini Mariæ conceſsit miſericordiam*; "there being two principal boons of the "heavenly kingdome, *juſtice* and *mercy*, the "King of heaven hath reſerved the *juſtice* "to *himſelf*, but the *mercy* he hath beſtow-"ed on the *bleſsed Virgin*: 'tis very unſound and unſafe divinity, that robs the King of Saints of the faireſt flower in his Crown, to make a garland for his mother; but beſides

ſides the unſoundneſs and unſafeneſs, whereby it may deſtroy us, there is alſo in it ſome unreaſonableneſs whereby it deſtroys it ſelf; for all inclination to mercy in the creature is meerly from receiving it, as in the Creatour meerly from giving it: God being *mercy* in himſelf at firſt hath *mercy becauſe he will have mercy*, and at laſt will *have mercy becauſe he hath had mercy on us*; ſo that in him, giving or ſhewing mercy is the onely cauſe of mercy, becauſe he cannot repent him of his own gifts; but man being miſery in himſelf, learns to ſhew mercy by having firſt received it, and continues to ſhew mercy, becauſe he ſtill expects it; ſo that in him, receiving mercy is the onely cauſe of ſhewing mercy, for that he will not be unthankfull to God for the free gift of his mercy, wherefore this ſuppoſition that the Bleſſed Virgin needed no mercy, cannot be agreeable with this poſition, that *ſhe is moſt ready to ſhew mercy*, unleſs we will grant a *non ſequitur* in the Apoſtle who thus argues concerning Chriſt himſelf (the onely fountain of mercy, as God, to give it, the onely channel of mercy, as men, to derive and to convey it) *that becauſe he was tempted in all points as we are, therefore he is the*

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more to be touched with the feeling of our infirmities, Heb.4.15.

And the ſame doctrine which he preacheth concerning the head, he enforceth concerning the *members*, adviſing them *therefore to forgive, becauſe they had been forgiven, therefore to be kinde & tender-hearted to their brethren, becauſe God for Chriſts ſake had been kinde and tender-hearted to them*: he maketh choice of the beſt Topick that can be for an argument to perſwade them to *mercy*, even the infinite and undeſerved mercies of God the Father, Son, and holy Ghoſt: *Forgive one another: even as God for Chriſts ſake hath forgiven you*: here are the two firſt perſons of the moſt holy, bleſſed, and glorious Trinity, and if we look back upon the 30. *verſe* we may ſee the third perſon; and *grieve not the holy Spirit of God, whereby ye are ſealed to the day of Redemption*; how ſhall they not grieve that holy Spirit? even by doing what follows in the next words, *v.31. Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking, be put away from you with all malice, and be ye kinde one to another*, &c. this bitterneſs and malice leaſt grieves your ſpirits, but it moſt *grieves Gods Spirit*, which cannot enter into a mali-

a malicious ſoul, and much leſs will dwell there: wherefore you muſt put away all bitterneſs, wrath, and anger, if you would have this heavenly gueſt come into your ſouls, and you mnſt keep them away if you would have him make any ſtay and abode when he is come: the Apoſtle reckons up three ſeveral kindes or degrees of that fury, which oppoſeth and grieveth Gods holy Spirit; the firſt is *bitterneſs*, a light diſtaſte or diſlike of the minde: the ſecond is *wrath*, a violent commotion and diſaffection of the heart; both theſe contain themſelves within doors, and are to be rectified not by *Ariſtotle*'s but by Chriſts Ethicks, which alone reach to the inward man: the third is *anger*, an outward exorbitant paſſion, that expreſſes it ſelf in *clamour* and *evil ſpeaking*, and *malicious doing*; not one of theſe but is againſt ſome act of *true mercy*, and accordingly the Apoſtle preſcribes three acts of mercy which will expell them all: for firſt he requires us to be χρηστοὶ *benigni, kinde* or *courteous*, that's againſt the *bitterneſs* in the diſtaſte or diſlike of the minde: Secondly, he requires us to be εὔσπλαγχνοι *miſericordes, tender-hearted* or merciſull, that's againſt the *wrath*, the ſtrong inward impreſſion of an-

ger in the heart: Thirdly, he requires us to be χαριζόμενοι *donantes* or *condonantes*, forgiving or pardoning, that's againſt the anger or fury, the outward expreſſion of exorbitant paſſion either in our words or works: and as a ſufficient motive to all this (notwithſtanding it is ſo contrary to fleſh and bloud) he onely wills us to conſider how much *kindneſs*, *tender-heartedneſs*, and *forgiveneſs* we have all found from God, and then we ſhall never think it much to be kinde and tender-hearted, and to forgive one another: and to this motive, though enough of it ſelf, we may further adde another argument (for we have need of arguments more then enough to confute our unbridled fury, and of motives more then enough to make us reſtrain it) that he who hath purchaſed all this mercy for us, hath taught us not to pray for it, and therefore not to hope for the bleſſing of it, upon other terms, but onely upon this very condition, if we practiſe it; *Forgive us our treſpaſſes as we forgive them that treſpaſs againſt us*; as if he had ſaid, make us to forgive as we deſire to be forgiven, no leſs then make us deſire to be forgiven as we ſtood in need of forgiveneſs: and this is agreeable with

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S. *Chryſoſtome*'s gloſs of the words, not upon the place, but in his 27 *Sermon upon Geneſis*, (for it was his way of preaching, to explain many Texts as he quoted them) Μὴ τοίνυν νομίσωμεν ἕτερον εὐεργετεῖν ὅταν τοῦτο ποιῶμεν, αὐτοὶ γὰρ ἐσμὲν οἱ τῆς εὐεργεσίας ἀπολαύοντες. "Let us "not think that in forgiving others we do "a courteſie to them, for indeed we do the "courteſie onely to our ſelves, who by this "means do reap the benefit of that for-"giveneſs which God hath promiſed, and "our Saviour Chriſt hath purchaſed, but "without forgiving can have no hopes to "be forgiven: and this leſſon are we taught all along throughout our Saviours whole life and doctrine, examine we his doctrine, 'tis for the greateſt part nothing elſe but ſo many ſeveral inſtructions and injunctions of *mercy*; I will make but one inſtance, and that in his Sermon upon the mount, S. *Mat.* 5,39. *But I ſay unto you, that ye reſiſt not evil*; and *v.* 44. *But I ſay unto you, Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpightfully uſe you, and perſecute you*; as if he had ſaid, what ever others have ſaid before it matters not, if you will be my diſciples you muſt obſerve and obey what I ſay unto you,

and I ſay unto you, that all your labour and zeal muſt be to overcome one another in *goodneſs* and in *mercy*. Again, examine we our Saviours whole life, we ſhall finde it nothing elſe but one continued practiſe and preſident of *mercy*: ſometimes we find him preaching and praying, to cure the ſouls; ſometimes working miracles, to cure or relieve the body; ſometimes helping the body, ſometimes helping the ſoul, but always doing ſome good either to body or ſoul: ſo that we can have no truer touchſtone to diſcover and diſcern gold from droſs, true Chriſtianity from vain Hypocriſie, then is this of *ſhewing mercy*: nor may we object, That many and great injuries have provoked us to wrath, and that ſolicites us to revenge: for though it cannot be denied but this laſt and worſt age of the world, hath filled our mouths with too many ſuch objections; yet our hearts may in no caſe be full of them, but herein alſo we muſt imitate our bleſſed Saviour, who though he were the party offended, yet came himſelf to make the atonement and reconciliation, and hath left not onely his example, but alſo his bleſſing behinde him to encourage us to do ſo to, ſaying, *Bleſſed are the peace-makers*,

kers, S. Matth. 5. 9. If thine enemy come first to thee, he will get this blessing, and thou wilt lose it; and if thou lose this blessing, how wilt thou keep thy Saviour that pronounced it? It is a mere madness in any man to break down that bridge over which himself is to pass, the bridge over which we hope to pass in our journey from earth to heaven is *mercy*; he that breaks down this bridge, breaks off his own passage into eternal rest: Hypocrites may pretend zeal for an occasion of cruelty; but true Christians will be sure to follow the example of Christ, to be always doing some *act of mercy*: and whersoever we find massacres and outrages, we may safely say, there is the pretence, but there is not the power of the true Christian Religion: that looks after no bloud, but the bloud of Christ, to contemplate the *merit* of it with admiration, to congratulate the *mercy* of it with thankfulness: that bloud never baths, but it likewise supples; whether the bloud of a goat will soften the Adamant or no, let the naturalist dispute; but that the bloud of the immaculate Lamb doth soften the most stony hearts, the divine must determine. Therefore if the heart be still in its hardness, 'tis still in its

uncleanneſs; for it cannot be cleanſed but by the bloud of Chriſt, and that bloud never cleanſeth but where it ſoftens. 'Tis the part of ſalvages to overcome *good with evil*, but 'tis the part of Chriſtians to overcome *evil with good*; Rom. 12. 21. *Be not overcome of evil, but overcome evil with good:* every Chriſtian muſt look for this fight, and ſtrive for this victorie: the fight is to encounter with evil, the victory is to overcome it: the fight is againſt a twofold enemie, the one without, the malice of the devil and his inſtruments; the other within, our own weakneſs and impatience; and the victorie is likewiſe twofold, one is over our enemies, for *we overcome evil*; another is over our ſelves, for *we overcome evil with good*: this is the way to be *more then conquerours*, and to get the victory over the greateſt Potentates, even while they trample us under their feet; not by reſiſting, much leſs returning their outrages, but by forgiving them: *Father, forgive them, they know not what they do*, was a voice of our dying Saviour, and therefore perchance weak in its noiſe, but ſure ſtrong in its power; for if it did not ſhake the foundations of hell to conquer the devils tyrannie, yet it did pierce the

the battlements of heaven, to open Gods kingdom, insomuch that those thousands which were afterwards converted at two several sermons, *Acts* 2.14.& *Acts* 4.4.did owe their conversion more to this one voice, then to those very sermons wch converted them.

And as the Head himself declared his *Almighty power most chiefly in shewing mercie and pitie*, so hath he given the same priviledge to his members, to conquer more by their *mercy* then by their *power*, by their praying then by their fighting, by their tears then by their swords. *Saul* was the man at whose feet the witnesses laid down their clothes whiles they stoned S. *Stephen*, so that he seems to have had the chiefest hand in that *Protomartyrs* bloud: *Omnium lapidantium vestimenta servabat, ut omnium manibus lapidaret*, saith S. *Aug. in Psal.* 147. "He kept the clothes of those that stoned "*Stephen*, that he might stone him with "all their hands. Was there ever a more bloudy persecutour then this *Saul*, that embrued not onely his hands, but also his heart with bloud? *That breathed out threatnings and slaughters against the disciples of the Lord*, and cunningly acted his threatnings by others hands, that he might not put himself

out of breath; yet even this perſecutour is preſently after made a convert; and the text intimateth in the hiſtory, no other reaſon of his converſion, but this prayer of S. *Stephen* immediately before the ſtones had beaten his ſoul out of his body, *Lord lay not this ſin to their charge.* And I doubt not, but that prayer of our own Church, [*That it may pleaſe thee to forgive our enemies, perſecutours, and ſlanderers, and to turn their hearts,*] will yet in Gods good time, work the converſion of ſome of thoſe men, who now think they do God good ſervice by denying others to ſerve him; and God forbid that we ſhould ever ceaſe thus to pray even for thoſe that moſt reſiſt and oppoſe our prayers; though thereby they do alſo reſiſt, and oppoſe their own converſion.

The Church of Chriſt may in times of perſecution loſe its power, but may not loſe its *mercy*; for it can be no longer Chriſtian then it is mercifull; *Mercifull in giving, freely ye have received, freely give,* (S. Matth. 10. 8.) *Mercifull in forgiving, not untill ſeven times, but untill ſeventie times ſeven*, Saint Matth. 18. 22. *Deus ſemper miſeretur puniendo citra condignum, præmiando ultra condignum*, ſaith the Schole,

" God

" God is always *mercifull* in punishing less,
" in rewarding more then we deserve; so is
Gods Church, always *mercifull* both in its
rewards and in its punishments. The dispen-
sations of Baptismal and of Penitential
grace, both such acts of mercy, that they
fall under an ἀνταπόδοτον, that no sufficient
retribution, no sufficient amends can be
made for them; yet both these acts of mer-
cie are so proper to the Christian Church,
that among all the sects of the world, we
cannot find one which comes near the Chri-
stian Religion in the zeal of bringing those
that are born in sin, to Baptisme; and of
those that have lived in sin, unto Repen-
tance. It was a question in S. *Cyprians* time,
whether infants might be admitted to ba-
ptism before the eighth day; and *Fidus* the
Presbyter thought not, because the law of
Circumcision required a stay till the eighth
day, and Baptism succeeded in the place of
Circumcision: but S. *Cyprian* and the or-
thodox Clergy of the Church of *Carthage*
were of another opinion, and the sixtie six
good Bishops give this as the chiefest reason
for it, in their Epistle to *Fidus* the Presby-
ter, (*Cypr. epist. 59. cum Pamel.*) *Uni-
versi potiùs judicavimus, nulli hominum
nato*

nato misericordiam Dei & gratiam denegandam; nam cùm Dominus in Evangelio suo dicat, Filius hominis non venit animas hominum perdere, sed salvare, quantum in nobis est, si fieri potest, nulla anima perdenda est: " We all with one consent agreed, that " the mercy and grace of God was to be " denied to none; for since our Lord and " Master himself hath professed in his Go- " spel, that *he came not to destroy mens souls* (we translate *lives*, but the Greek is ψυχὰς, *souls*) " *but to save them*; 'tis our duty as " much as lyes in us, to keep all souls " from the danger of destruction. This was that Councils main argument why children should be baptized in case of necessity, before they were eight days old, though we have now a generation that will not baptize them till almost twice that number of years. But *Solomons* judgement stands upon record, whereby still to discern which is the true mother, and which the false: for she who hath the tender bowels is certainly the true mother, not she who cares not what becomes of the childe; (1 King. 3.) so is it still; Faction is *mercilesse* and *cruel*, fears not to see the sword drawn, to be not onely bathed but also sheathed in bloud; whereas the

the true Religion is of tender bowells, would have none of her children periſh or be in danger of periſhing; therefore ſince baptiſm is the onely ordinary means of ſaving children, by taking away the guilt of their original ſin; and repentanee is the onely ordinary means of ſaving men, by taking away their actual ſins, the true Chriſtian Church never yet thought fit to delay the one, nor to deny the other: but even in the ſtricteſt diſcipline that ever was exerciſed againſt notorious offenders, they that returned to the boſome of the Church were admitted to penance, and thoſe penitents that were in danger of death, were alſo admitted to the holy Communion; we have Preſidents or rather precepts for both in the firſt *Council of Nice*; the 11. *Canon* admitting the offenders to penance; the 13. *Canon* admitting the penitents to the holy Communion: καν ἀνάξιοι ὦσιν φιλανθρωπίας, ὅμως χρηστεύσασθαι εἰς αὐτοὺς, ſaith the 11. *Canon*, thoſe that under *Licinius* had denied the Chriſtian faith, being not compelled thereunto by the violence of perſecution, though they were unworthy of mercy, yet they were not excluded from it, but the Council admitted them

to

to penance: Again, τοῦ τελευταίου καὶ ἀναγκαιοτάτου ἐφοδίου μὴ ἀποστερεῖσθαι, ſaith the 13. *Canon*, thoſe that were under penance, if they were in any imminent danger of death, were preſently permitted to receive the holy Communion, as the proviſion neceſſary for their laſt journey, though if they recovered of their ſickneſs, they were to be reduced back again to the order of penitents, till they had fully accompliſhed their enjoyned penance; and this relaxation or indulgence (ſaith the ſame *Canon*) was the ancient and Canonical Law of the Church, ὁ παλαιὸς καὶ κανονικὸς Νόμος, and the like may be proved from the Epiſtle of the Clergy of *Rome* to S. *Cyprian* (*Cyp. cum Pamel. Epiſt.* 31.) wherein they profeſs a relaxation of penance to thoſe that by ſickneſs were ſummoned to Gods Tribunal, though they were reſolved that the reſt ſhould ſtay till they had a new Biſhop: Thus we ſee it was the Law of the Church in the times of the ſevereſt diſcipline, that *mercy* ſhould be above *juſtice*; and the holy communion adminiſtred (in caſe of neceſſity) even to thoſe whom the eccleſiaſtical cenſures did ſtill exclude from it: againſt this Law of the Church *Novatus* was peccant in

in the defect, for he would admit none to penance that had once fallen away; but *Novatianus* was peccant in the exceſs, for he would needs have all promiſcuouſly admitted without any penance; And S. *Cyp.* mightily oppoſed them both (which may ſhew us the antiquity of this diſcipline, for he lived within 230 years after the paſſion of our bleſſed Saviour) as well *Novatus* his inhumanity, in admitting none, as *Novatianus* his facility in admitting all: for *Novatianus* was ſo zealous of encreaſing his party, that what heretick or apoſtate ſoever would come to him, and be rebaptized, might be received into his Congregation without any recantation of his errour or of his apoſtaſie; but *Novatus* on the other ſide was ſo rigid and ſevere, that he would not receive thoſe that had recanted, and made earneſt ſuit to undergo their penance, that they might be again fully reconciled to the Church: S. *Cyprian* in many of his Tracts, eſpecially in his *Epiſtles*, complaineth frequently of the petulancy of both theſe Sectaries and their Adherents, adviſing all Chriſtians that had a care of their ſouls to abſtain from their company, and much more from their communion; and

and to keep themselves to the well grounded and well setled discipline of the Church, which as it refused no penitents, so it durst not countenance any in sin and in impenitency; and yet even this severe Bishop in his greatest strictness for Church discipline, though he would not allow the Martyrs and Confessours to be too importunate for the over speedy reconciliation of notorious offenders (in which he had also the approbation of the Clergy of *Rome*) yet if an offender had been overhastily reconciled, he would not by any means make void that act of mercy: thus we read, that when the Bishop *Therapius* had given the peace of the Church to *Victor* the Presbyter (for the Bishops were in those dayes the governours in chief, if not in whole of the Ecclesiastical Communion) before he had made publick satisfaction for his offence, though S. *Cyprian* and his collegues were much troubled that he had so hastily received him into the Communion of the Church *nullâ infirmitate urgente*, when as no dangerous sickness of his had called for a dispensation of the Canon, yet they would not revoke that act of grace that had been done by *Therapius*, but let *Victor* still enjoy the benefit of

of it, thereby ſhewing that the true Religion though it ſtand much upon the exactneſs of *Juſtice*, yet is much more delighted in the exerciſe of *Mercy*; the words of S. *Cyprian* and his fellow Collegues met together in a Synod meerly about Church-diſcipline, are very remarkable, *Sed librato apud nos diu conſilio, ſatis fuit objurgare Therapium collegam noſtrum quod temerè hoc fecerit, & inſtruxiſſe ne quid tale de cætero faciat; pacem tamen quomodocunque a ſacerdote Dei ſemel datam non putavimus auferendam.* (Cyp. *Ep.* 59. *cum Pam.*) "after "we had taken long and full advice about "this buſineſs, we thought it enough to "reprove *Therapius* our Collegue, that he "had done this raſhly, and require him to "do ſo no more; but the peace which had "been given by a Prieſt intruſted of God "to give it, though given after never ſo ill "a manner, we did not think fit to take "away again, and therefore declare, that "*Victor* ſhall ſtill enjoy the communion of "the Church. But what do I ſpeak of *Mercy* above *Juſtice* in the true Religion, when ſhe would not call for *Juſtice* at all were it not that ſhe might ſhew *Mercy*? for thus ſhe proceeds to deliver a ſinner to Satan,

tan, that ſhe may keep him from hell; as ſaith the Apoſtle, 1 *Cor.* 5. 5. to deliver ſuch a one *unto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus*; true Religion would not exerciſe that *Juſtice which is for the deſtruction of the fleſh*, were it not to make way for that *Mercy* which is *for the ſalvation of the ſpirit*, therein reſembling God himſelf who thruſts men away from him meerly out of the neceſſity of *Juſtice*, but embraceth and receiveth them from his inceſſant deſire and delight of *ſhewing mercy*.

Chap. VIII.

The aſſurance we have of Religion, in that it maketh us reverence *and* fear *God, aſcribing the honour due unto his Name; and of the* ten proper Names of God *collected by* S. *Hierome.*

He that is willing to expoſtulate with God, can never be unwilling to offend him; for it is impoſſible that man ſhould ever be daſhed out of countenance by the conſideration of any ſin, who is reſolved

ſolved to juſtifie and maintain all his ſins; ſuch a man is more fit for the School of the *Peripateticks*, then for the *School of the Prophets*, becauſe he is made rather for diſputation then for devotion: and truly this is the chiefeſt reaſon that we can alledge for the continuance of all thoſe grand miſcarriages that are in the practiſe of Religion, whether by way of ſuperſtition or of profaneneſs; that men wedded to their own corrupt practiſes are in a manner reſolved to expoſtulate with God rather then to comply with him; 'tis ſuch a Clergy humour as this, which the Prophet *Malachi* complaineth of *Mal.* 1.6. ſaying, *unto you, O Prieſts, that deſpiſe my Name*; and ye ſay, *wherein have we deſpiſed thy Name?* they would needs be diſputing when they ſhould have been repenting; for all this while they *did neither honour God as a Father, nor fear him as a Maſter*; for ſo ſaith the Text, *a ſon honoureth his father, and a ſervant his maſter; if then I be a father where is mine honour, if I be a maſter where is my fear? ſaith the Lord of hoſts, unto you O Prieſts that deſpiſe my Name?* It is a foul ſhame for any to deſpiſe Gods Name, but moſt eſpecially for thoſe who are moſt bound to

glorifie it, that is, for his Prieſts who are peculiarly conſecrated to ſerve God, and therefore ought to be more particularly devoted to his ſervice; no man may ſecurely contemn Religion, but he leaſt who is entruſted to teach it, for what he is entruſted to teach, he is much more commanded to practiſe: and truly this is the proper work of Religion (which the Prophet here cals for) to glorifie the Name of God, that is, *to honour God as a Father*, and *to fear him as a Maſter*; for without this honour and this fear, we cannot take God for God, but it is the work of Religion to make man take God for God: and how can that be, but by acknowledging and profeſſing his *Verity*, *Omnipotency*, *Goodneſs* and *Excellency*? ſo that the work of Religion moſt eſpecially conſiſts in *Faith*, *Hope*, *Charity*, and *Reverence*, or *holy Fear*; for by *Faith* we acknowledge Gods eternal *truth* or *Verity*, by *Hope* his *Omnipotency*, by *Love* his allſufficient *Goodneſs*, and by *Fear* or reverence his Soveraign *Majeſty* or ſupertranſcendent excellency.

Thus he that beleeveth in God acknowledgeth God to be God, becauſe he acknowledgeth him to be the firſt *Truth* or chiefeſt

chiefeſt *Verity*; he that hopeth in God acknowledgeth God to be God, becauſe he relyeth on his *Omnipotency*; he that loveth God with all his might, acknowledgeth God to be God becauſe he taketh him for the *chiefeſt good*, being wholly ſatisfied with his allſufficiency: and laſtly, he that feareth God with all his might, acknowledgeth God to be God, becauſe he taketh him for the Soveraign *Majeſty*, or for the greateſt *excellency*; wherefore God is truly to be honoured as a *Father* by Faith, Hope, and Charity, and to be honoured as a *Maſter* by Fear and Reverence: and the true Religion teacheth us to honour God both as a Father and as a Maſter; as a Father by beleeving in him, for ſhall not a Son beleeve his Father? though all others beleeve him no further then for his honeſty, yet his own Son is bound to beleeve him alſo for his authority: again, to honour him as a Father by hoping and expecting a bleſſing from him, and more particularly our inheritance; for as faith looks to the promiſe, ſo hope looks to the thing promiſed; and we can never look upon God too much, and much leſs can we look for too much from him: *For if we being evil know how to give good*

gifts to our children, how much more ſhall our heavenly Father give the holy Spirit to them that ask him, S. *Luk.* 11. 13 the word Father is there *titulus argumentoſus*, not ſo truly a word as 'tis an Argument; if father be the antecedent, how ſhall not *giving the holy Spirit* be the conſequent? and yet 'tis obſervable, that no ſuch gift is asked explicitely in our Lords moſt holy Prayer, to which this promiſe hath immediate relation, to teach us that much more is asked in that moſt holy prayer then is mentioned, and yet much more is given then is asked when we do indeed ſay *Our Father*, with a true filial affection.

Thirdly, True Religion teacheth us to honour God as a Father, by loving him *with all our ſtrength, with all our ſoul, with all our might*; for every childe doth love his natural Father, unleſs himſelf be a monſter of nature, and doth therefore love him becauſe he is *principium vitæ*, becauſe he is the beginning of his natural life; much more do the children of God love thir ſpiritual Father, who hath *begotten them again unto a lively hope by the reſurrection of Jeſus Chriſt from the dead, to an inheritance incorruptible and undefiled, and that fadeth*

not

not away, reſerved in heaven for them; 1 Pet. 1.3,4. our fathers here do beget us but to *dead hopes*, for we are born to dye, and are often unable to maintain us when we are begotten; but our Father in heaven, hath begotten us to a *lively hope*, or to the hope of everlaſting life, and is no leſs able to preſerve life then he was to give it, for he hath an *incorruptible and undefiled inheritance that fadeth not away, reſerved in heaven*, to beſtow upon his children; ſo that he is infinitely more to be loved, not onely as the giver of life, but alſo as the preſerver of it: thus doth the true Religion teach us to honour God as a Father, by Faith, Hope, and Charity; and it doth alſo teach us to honour him as a Maſter, by due and lowly reverence; for to worſhip, and reverence, and to fear God is to take and acknowledge God for God, becauſe it is to take and acknowledge him for the chiefeſt excellency; for reverence alwaies preſuppoſeth excellency, and therefore according to the proportion of reverence, is the opinion of excellency: Let me then ſhew what opinion I have of Gods excellency by my reverence, and let *me worſhip and fall down, and kneel before the Lord my maker*, and not

onely my maker, to call for my loweſt reverence, but alſo my Maſter to quell and puniſh mine irreverence; for though I may eaſily *draw near him with my lips*, yet I can hardly draw near him with my knee, whileſt *my heart is far from him*; there is indeed the ſame natural diſtance of the knee, and of the mouth from the heart, but not the ſame *moral* diſtance; for ſo the mouth is much farther from the heart then is the knee; the profeſſion of godlineſs may be altogether without the heart, but not ſo the practiſe of it: 'tis much eaſier for a man to be an hypocrite in his words then in his deeds, in his pretences then in his practiſes: for actually to ſerve God is a matter of labour and vexation, even in regard of the outward man, who all that while is withheld from ſerving himſelf either in his profit or in his pleaſure; but *verbally* to ſerve God, that is, to talk of ſerving him is nothing at all, it being as eaſie a peece of lip-labour to ſay to God, as it is to ſay to man, *Your humble Servant*; and yet ſtill be far from doing him any ſervice; thus did that *Son, who being commanded to go work in the vineyard, preſently anſwered, I go Sir, but went not*, S. *Matth.* 21, 30. and

thoſe

those who are most ready to promise their fealty and homage to their master in heaven, are too too often least ready to perform their promises; which is the cause of that reiterated complaint in the Text, *this people honoureth me with their lips, but their heart is far from me*; a complaint that needs still be much repeated because it is still so little regarded, for setting aside this empty honour of our lips, and what have we left but *Ichabod, where is the glory?* for in truth the *glory is departed from our Israel, the ark of God is taken*, nay, trampled under our feet: and all this irreligion and profaneness must needs be where men will have a Religion that shall so honour God as not also fear him, that shall pretend to honour him as a Father, but not care to fear him as a Master: for a Son that refuseth to be a servant, will soon refuse to be a Son; and he that once begins not to fear his Father, will soon begin not to honour him; and a servant that cares not to continue a servant by fearing his Master, will easily not care to turn an enemy by provoking him; for he cannot desire to please him, if he do not fear to displease him, either by disrespect to his person, or by disobedience to his com-

mands: and therefore it is very neceſſary, that we all think of Gods Majeſty which is able to confound us, no leſs then of his mercy which is willing to ſave us; and come into his preſence with fear and reverence to acknowledge his incomprehenſible greatneſs no leſs then with Faith, Hope, and Love to acknowledge his infinite and undeſerved goodneſs: thus doth *Hierotheus* ſpeak of God in the language of the divine *Areopagite* (*libro de divin. nom. cap.* 1) ὑπερέσῃ & ὑπερουσίως ἔχων τὸ ὑπερούσιον. and again, ἡ τῆς ὑπεραγαθότητος & ὑπερύπαρξις, his being is above all being to ſhew the greatneſs of his Majeſty; his loving is above all loving, to ſhew the goodneſs of his mercy, which made *Damaſcene*, undertaking to write of the Orthodox Faith, after he had begun his firſt Chapter *de Deo*, immediately give this Title to his ſecond Chapter, *de Effabilibus & Ineffabilibus, Cognoſcibilibus & Incognoſcibilibus*, becauſe the things concerning God are both ἄῤῥητα καὶ ἄγνωστα, ſuch as we can neither know nor expreſs; and hence it is, that our knee is fitter to proclaim the Majeſty of God then is our tongue; for the tongue cannot expreſs what the man doth not know, but the knee can and will acknowledge

knowledge the Majeſty of God, though we cannot know it, if ſo be we do indeed but truly beleeve it: and it is obſervable that in the 99 *Pſalm* after the *Pſalmiſt* had declared the greatneſs of Gods Majeſty, he exhorts men to glorifie him in their words, but much more in their deeds, for he calls upon them but once to praiſe him, *v.*3. *let them praiſe thy great and terrible Name*; but he calls upon them twice to worſhip him, *v.*5. *Exalt ye the Lord our God, and worſhip at his footſtool, for he is holy*; and again *v.*9. *Exalt the Lord our God, and worſhip at his holy hill, for the Lord our God is holy*; taking it for granted, that the Name of God was more to be magnified by reverence and adoration though we ſpake but little, then by all the loud praiſes and hymns which we could utter, whileſt we continued guilty of irreverence: and S. *Paul* ſetting forth the condition of a true convert, makes him reverent in his behaviour as well as zealous in his thankſgivings, for (ſaith he) *falling down on his face, he will worſhip God, and report that God is in you of a truth*; *he falls down and worſhips*, there's his reverence; *he reports that God is in you of a truth*, there's his thankſ-giving; and if either of theſe

theſe be wanting, for ought we can ſee by the Text, he is yet no true convert, but is ſtill in the ſame ſtate of ignorance and of unbelief as when he firſt came into the Church to hear thoſe that propheſied.

But the better to ſet forth the reverence that is not to be parted from the true Religion, I will briefly run over thoſe ten Names of God, which S: *Hierome* hath collected together in one of his Epiſtles to *Marcellus* (*ep.*136.) for there is not one of thoſe Names but will ſtrike a terrour into the ſoul of man, when he comes to bow himſelf before the moſt High God; which is the reaſon that not one of all theſe Names is once mentioned in the Book of the *Canticles*, *Quia in hoc ſpirituali Epithalamio merito ea nomina prætermittuntur, quæ ad incutiendum terrorem accommodata erant*, "becauſe that Song of Songs being made "to expreſs the marriage joy of the ſoul "with Chriſt, it was not thought fit to uſe "any of thoſe terrible names of God which "might occaſion the interruption of that "joy.

The firſt Name of God is אל rendred θεὸς by the LXX, but by *Aquila* according to its Etymology, ἰσχυρὸς, *the ſtrong one*; this

this Name *Exod.*20.5. is joyned with *Jealouſie*, in that very Commandment wherein God requires our Religion to be with reverence, as well as without Idolatry; אל קנא *a jealous God*; he is God and able to puniſh us, he is *jealous* and will not let us ſcape unpuniſhed, no, nor our children after us, if we ſhew that we hate him by loving irreligion; whether it be by ſuperſtition or by profaneneſs, whether by idolatry or by irreverence; for we may certainly bring a vengeance and a curſe, not onely upon our ſelves, but alſo upon our poſterity, by our irreverence which is againſt the poſitive precept, no leſs then by our Idolatry which is againſt the negative precept of the ſecond Commandment.

The ſecond Name of God is אלה, and this Name we finde *Hab.* 1. 12. in theſe words, *Art thou not from everlaſting, O Lord my God, mine Holy One?* קדשי אלהי [*My God*] and [*mine Holy One*] are put as terms convertible, for he is but my *Idol* not my God, unleſs he be alſo *mine Holy One*, that is, *one whom I conceive to be holy, and rejoyce that he is ſo*; the profane perſon cannot deny God to be the *Holy One*, though he rejoice not in his Holineſs; he would fain

fain make a diviſion betwixt theſe two properties of God, *Power* and *Holineſs*; he would either have God *a ſtrong one* without *holineſs*, to allow profaneneſs; or he would have him *a holy one* without *ſtrength*, that he might not avenge it. But we muſt look upon his ſtrength as the fortreſs and bullwork of his holineſs, that if we will not learn to deteſt profaneneſs and irreverence becauſe of his holineſs, yet we may learn to dread it becauſe of his ſtrength.

The third Name of God is אלהים, which we meet withall in the firſt words of the Bible, *Gen.* 1. 1. ברא אלהים *Dii creavit*, where is a noun of the plural number ſignifying God, with a verb of the ſingular; which ſtrange *Syntaxis* hath one gloſs among the Jews, another among the Chriſtians: among the Jews it is taken for an argument of the greatneſs of Gods majeſty, for ſo ſaith *Aben Ezra* ובלשון הקדש דרך הכבוד לומר על הגדיל לשון רבים *In the holy tongue* (that is, in the Hebrew) *it is a courſe or way of honour to ſpeak of a great perſon in the plural number*, to wit, thereby to intimate his greatneſs: but among the Chriſtians this ſame manner of ſpeech is taken for an argument of the *Holy & Undivided Trinity*

Trinity; *The noun in the plural number ſignifying the plurality of Perſons, the verb in the ſingular number, the Unity of eſſence*; we may accordingly make an excellent uſe of either gloſs in our devotions: for if we ſeriouſly conſider the *greatneſs of Gods majeſtie*, we will be ſure to keep our diſtance in our prayers, and not be guilty of that undecent and ungodly familiarity which begetteth a contempt of God, if at leſt it be not begotten of it: for it will certainly end in a ſlighting of his majeſtie, if it do not begin in it. This ungodly familiarity with God, teacheth us to *offer that to God which doth coſt us nothing*, contrary to his reſolution who was *a man after Gods own heart*, and therefore beſt acquainted with his liking, 2 *Sam.* 24. 24. *Nay, but I will buy it of thee at a price, neither will I offer burnt-offerings unto the Lord my God of that which doth coſt me nothing*: for indeed ſuch offerings do but proclaim a contempt of God, as appears, *Mal.* 1. 7. *They that offer polluted bread*, do in effect ſay, The table of the Lord is contemptible; and they are accordingly ſent to Court to learn better manners, and better language, *v.* 8. *Offer it now unto thy Governour, will he be pleaſed with thee, or accept thy*

thy person? the Chalde Paraphrase saith, לכלטונך to thy *King*, but the Hebrew word is לפחתך to thy under *Governour*, (and indeed the Jews had no other after their captivity,) offer such stuff as this but to the captain that is set over thee, to thy *Governour* who is no *King*, but himself under command, and he will reject thy gift, and scorn and disdain thee; and how then darest thou offer it unto thy God, who is *King of Kings and Lord of Lords?* how darest thou offer the *blind*, the *lame*, the *sick to him for a sacrifice*, which is thy *bounden duty*, when as thou darest not offer it to thy *Governour* as a free and a *voluntary gift?* we may offer unto God *blind* prayers, for want of premeditation, which is the souls fore-sight; *lame* prayers for want of good affections, which are the feet of the soul; and *sick* prayers, by reason of our undigested devotions; Σικχὸς ὅταν ὁ μικρόστομος, (so I conceive it should be read in *Hesychius*, and not in two words, ὁ μικρὸς στος) ἢ ὁ Ἀηδὴς *He is sick whose stomach is oppressed with crudities and inconcoctions*, so that he cares not for his meat, and is besides clean out of temper; and such are *sick prayers*, which are crude, indigested, distempered prayers: thus we may offer

offer unto God, blind, lame, and ſick prayers, but in ſo doing we do rather in truth offer him defiances then prayers, we do rather contemn then worſhip him; unleſs we will ſay, that God is leſs honoured with the Chriſtians prayers then he was with the Jews ſacrifices, or that we have a greater priviledge granted us, that we may more ſecurely diſhonour him. Again, if we ſeriouſly conſider, that there is an *incomprehenſible myſterie* in this *incomprehenſible majeſtie*, three perſons in one God, we will labour for ſuch prayers as may be ſuitable with the *properties of the perſons*, no leſs then with the *majeſtie of the Godhead*: thus if we conſider the *power* of the Father, the *wiſdome* of the Son, the *charity* of the holy Ghoſt, we will earneſtly deſire to have our mouths and our hearts filled with *powerfull*, *wiſe*, and *charitable* prayers, not guilty either of emptineſs, or of indiſcretion, or of faction: but however it is neceſſarie that in all our prayers we invocate *One God in Trinity, and Trinity in Unity, neither confounding the perſons, nor dividing the ſubſtance; for the Father, Son, and holy Ghoſt are equally to be worſhipped, and equally to be glorified:* nor may we communicate with other Chriſtians

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in their prayers, who worſhip not *one God in three coequal and coeternal Perſons*, no more then we may with Turks and Jews, who worſhip an idole in ſtead of God: for S. *John* in ſaying, *Whoſoever denieth the Son, the ſame hath not the Father*, 1 S. *John* 2. 23. hath plainly taught us, that Turks and Jews do not worſhip the ſame God with us Chriſtians, and ſince we do certainly worſhip the true God, it muſt needs follow that they do worſhip an idole in ſtead of God; wherefore doubtleſs all *Anti-Trinitarians* are idolaters: for though many of them talk much of the ſpirit, yet they have kept him onely in their mouths, but thruſt him out of their Creed, and conſequently in vain do they pretend to godlineſs, whiles they fight againſt God: for they cannot truly honour him in their prayers, whiles they falſly conceive of him in their belief, not acknowledging *Three Perſons, Father, Son, and holy Ghoſt, in one immortal, inviſible, and onely wiſe God.*

The fourth Name of God alledged by S. *Hierome*, is צבאות *quod Septuaginta* [*virtutum*;] *Aquila*, [*exercituum*] *tranſtulerunt*, (ſaith he) which the Septuagint tranſlate *Powers*, but *Aquila* tranſlates *Hoſts*. And

And this name we find *Isa. 6. 3. Holy, holy, holy, the Lord of Hosts*, which is the τρισαγιος of the Cherubims, the true ground of the hymn called τρισαγιον in the Church; for Ἅγιος ὁ Θεὸς, Ἅγιος ὁ Ἰσχυρὸς, Ἅγιος ὁ Ἀθανατὸς, is but a declaration of Ἅγιος, Ἅγιος, Ἅγιος Κύριος Σαβαὼθ, "*Holy O God, Holy O Powerfull, Holy O Immortal*, is but an expositi-on of this, *Holy, Holy, Holy Lord God of Sabaoth:* and who can say, *Holy, Holy, Holy, Lord God of Sabaoth*, and not say also, *Heaven and earth are full of the majestie of glory?* and who can confess that heaven and earth are full of Gods majestie, and not earnestly desire, that his own soul may not be empty of it? And indeed this Name of God, the *Lord of Hosts*, is able to strike terrour into their hearts, who make it their work to terrifie all the world, multitudes of armed men, who have violence in their mouths to threaten, and swords in their hands to act their threats: for 'tis not their multitudes, or their strength can bear them out in their impiety and injustice, since there is far greater strength (& there are far greater multitudes with God, then with them, even *all the hosts of Heaven and earth.* Let this consideration move me to take that

care of my ſoul, which the approach of an army would me to about mine eſtate; that I may take heed above all, leaſt I be ſpiritually plundred: for what have I worth the keeping, if I have loſt my Saviour? and how ſhall I not loſe my Saviour, if I loſe my Religion? Let therefore thoſe angry fellows of the children of *Dan*, ranſack me as they did *Micah*, (Iudg.18.) yet ſhall they never get any power over my Religion; nor ſhall it ever be ſaid, *They have taken away my God*; for I am commanded by my Saviour, who beſt knew the right way of ſalvation, *not to fear thoſe hoſts which kill the body, and are not able to kill the ſoul*; bnt rather to fear him who is *Lord of hoſts*, and is *able to deſtroy both body and ſoul in hell*, and will certainly ſo deſtroy all thoſe hoſts that oppoſe him, if they impenitently perſiſt and perſevere in their oppoſitions. Let me thus in my greateſt frights, think more of ſpiritual then of carnal Terrours; and though I may perchance be almoſt *frighted out of my wits*, yet I ſhall be ſure of this, that I ſhall not be *frighted out of my Religion*.

The fifth Name of God is עליון, *quod nos excelſum dicimus* (ſaith the ſame Saint *Hierome*) the *moſt High*: and this Name is

is recorded, *Gen.* 14. 18. where it is ſaid, that *Melchiſedeck* was the *Prieſt of the moſt High God*: and thus let me with the heavenly hoſt, ſay, *Glory to God in the Higheſt*, S. Luke 2. 14. let me always think of his *Highneſs*, who is no leſs above heaven then above earth; He is in the Higheſt, I am in the loweſt, in a twofold deep, *in duplici profundo, inobedientiæ & miſeriæ*, as S. *Gregory* ſaid of *Jonas*, when he was ſwallowed up in the whales belly; in the *depth of diſobedience*, and in the *depth of miſery*, and therefore in the *depth of miſery*, becauſe in the *depth of diſobedience*. *Out of theſe depths have I called unto thee, O Lord: Lord hear my voice, and let thine ear conſider well the voice of my complaint*, that I may be delivered out of the depth pf miſery, and let not thine *eye be too extreme to mark what is done amiſs* that I may not be confounded in the depth of diſobedience; ſo ſhall I ſay with great admiration. and greater conſolation, *Who is like unto the Lord our God, who dwelleth on high, who humbleth himſelf to behold the things that are in heaven, and in the earth*, Pſal. 113. 5, 6. the higher he dwelleth, the lower he humbleth himſelf to behold me; the greater is his condeſcenſion, the

greater is my *conſolation*; let me then delight in my devotions, as being the only means to *bring down my Saviour, & to raiſe up my ſoul.*

The ſixth Name of God is אשר אהיה *QUI EST, miſit me, I AM, hath ſent me unto you*, Exod. 3. 14. and again, *I AM that I AM.* This Name of God ſhould make me conſtant in my Religion, zealouſly to practiſe it at all times, and reſolutely to maintain that practiſe in the worſt times: for my Maſter in calling himſelf *I AM*, forbids me to be a changeling in his ſervice; and indeed true Chriſtianity is able to ſay with Chriſt, *Before Abraham was, I AM*, (*John* 8. 58.) for the ſame faith, hope, and charity that is now truly Chriſtian, was ſo from the beginning, and will be ſo unto the end: theſe were before *Abraham*, they were with him, they ſtill remain after him: many Chriſtian profeſſions were *of yeſterday*, and may not be *to morrow*, becauſe they depend on men, who at firſt contradict others, and at laſt themſelves; but the Chriſtian Religion hath truly deſerved that motto of *Semper eadem*; that it *was, is*, and *will be always* the ſame. Men may give rules which one day may be like old Almanacks out of date; but the rule of righteouſneſs which is of Gods

Gods giving, is the ſame for ever; therefore the wiſe man would have us ſo *to fear the Lord as not to meddle with them that are given to change*, Prov. 24. 21. for to be *given to change* ſhews us rather to fear, men then to fear the Lord, ſince they are but he is not ſo given; the changers here ſpoken of ſaith *Ralbag*, were השנים מצות ſuch as *would change the very commandment*, the very Law it ſelf if it were poſſible; and that's no wonder: for he that reſolves not to obey the Law, muſt needs deſire to change it, becauſe that ſtanding ſtill in force doth ſtill require him to obey, and accordingly muſt check his diſobedience; ſo then he that is willing to change himſelf, may probably paſs from worſe to better; but he that is willing to change his rule muſt neceſſarily paſs from bad to worſe, and ſtill recede more and more from Religion, for that cannot but ſay with its Authour *I AM*, but he makes it his buſineſs to ſay, *I AM NOT.*

The ſeventh Name of God is אדני *adonai, quem nos Dominum generaliter appellamus*, ſaith S. *Hierome*, which we generally interpret *Lord*; and this Name is mentioned *Gen.* 18. 30. & 32. in *Abrahams* ſupplication for *Sodom, O let not the Lord be angry,*

and I will ſpeak: other Lords are often angry when we intercede for our brethren, but this Lord is moſt pleaſed with ſuch interceſſions, and will cauſe our prayers to return with a bleſſing either upon their heads if they be ſo righteous as to be capable of it, or at leaſt into our own boſomes, if we heartily pray for the pardon of their unrighteouſneſs; Thus *Abrahams* prayer, though it did not prevail to ſave *Sodom*, yet it did prevail to ſave *Lot*, his kinſman that was in it, for ſo ſaith the Text, *Gen.* 19. 29. *It came to paſs, when God deſtroyed the cities of the plain, that God remembred Abraham* (ſurely for his Prayer in the Chapter before) *and ſent Lot out of the midſt of the overthrow, when he overoverthrew the cities in the which Lot dwelt.* his prayer was effectual for the inhabitants of that wicked place *in tanto*, in part, for it ſaved ſome; and would have been ſo *in toto*, in whole, to have ſaved all, had they been capable of ſalvation: but what it wanted of efficacity in one way, it had in another, for *the effectual fervent prayer of a righteous man cannot but avail much*, if not to heal thoſe for whom he prays, yet ſure to heal himſelf; (S. *Jam.* 5.16.) but this word

word אדני is derived from אדן *Baſis*, the foot or baſe of a pillar, that ſuſtaineth the building; *qui baſis inſtar ſuſtentat mundum*; he who is the ſupporter of the whole world; thus *Exod.*23.17. where the Hebrew word is האדון the Chaldee Paraphraſt ſaith *Dominus ſeculi*, which ſhews that the name אדני *adonai* is given to God for this reaſon, *quia Dominus mundi*, becauſe he is the Lord of the world; he is ſo the foot or *baſis* to ſuſtain it, as that he is alſo the head to govern it; O happy man that is called to be a ſervant to ſuch a maſter, who is the Lord, *Joſh.*3.13. אדון כל הארץ therefore called אדני *adonai*, the *Lord*, becauſe *he is the Lord of all the earth*; why ſhould he fear this, and flatter that great man, to the betraying of his truſt, the diſhonouring of his *Lord*, the wounding of his conſcience, and the endangering of his ſoul? Is not this indeed to ſet up *Baal* which ſignifies a *lord*, againſt the true God? to ſet up a *falſe lord* againſt the *true Lord*, *the Lord of all the earth*? *Let my ſoul be zealous for the ark of the Covenant of the Lord, the Lord of all the earth*: and if *Jordan* part not to let me go through on dry ground into the Land of *Canaan*, but that I be forced to cry with

the Psalmist, *Save me, O Lord, for the waters are come in even unto my soul*, Psa. 69.1. (for this indeed is a time for *Jordan* to overflow all his banks) yet this is my comfort, these same waters shall be to cleanse me not to drown me, to wash me not to destroy me; for he whose Ark I am commanded to bear) *the Lord* whom I serve, *sitteth upon the water flouds, and ruleth the raging of the Sea, and the noise of its waves, and the madness of his people* (though more outragious then they all) and he will overrule all those to his own glory, and the salvation of all those who cast not off their allegiance to him, but are true and faithfull to his kingdom, and zealous and painfull in his service.

The eighth Name of God is יה *Jah*; *Quod in Deo tantùm ponitur, & in Allelujah extremâ quoque syllabâ sonat*, (saith the "same Father) these two letters that make "up the word יה *Jah*, are never joyned "together but onely when they make up "the *Name* of God, or when they make up his *Praise*, for whereas the Jews do reckon numbers by letters, they put ט and י that is nine and six together to make up fifteen; rather then venture upon י and ה which

which would make ten and five, becauſe theſe two letters joyned together do make up this Name of God; this I take to be S. *Hieromes* meaning when he ſaith of *Jah*, *quod in Deo tantum ponitur*, that it is onely to be found in God, to wit, in *his Name*, and in the *Song that praiſeth him*, which is, Hallelu-jah, the Song of the Saints and Angels in heaven, *Rev.*19.1. *I heard a voice of much people in heaven*, ſaying *Alleluja*; O let me ſing this Song here whilſt it is my duty, that I may come to ſing it hereafter when it ſhall be my reward; and I am the rather encouraged to ſing this Song, becauſe it hath in it this comfortable Name *Jah*, which hath its derivation from יהיה *idem quod* היה *eſſe*, and doth in effect proclaim that doctrine which is ſet down in *Wiſd.*1.13,14. *verſ. for God made not death, neither hath he pleaſure in the deſtruction of the living*, for he created all things that they might have their being; *Jah* is the fountain of being, and made me out of nothing, that I might have a being, and therefore I truſt will ſo uphold me that I ſhall not make my ſelf worſe then nothing, to wiſh that I had never been; as it is better to have no being or to be annihilated, then

to

to be everlastingly miserable, to be driven or banished from God, the authour of life into hell, there to be tormented in everlasting flames, so to have onely a sinfull being, when the spirit of grace is totally banished, and shut out of the heart, this is a kinde of *moral annihilation*; for as S. *Augustine* saith, *In quantum mali, in tantum minus sumus*, every sin being *elongatio à Deo*, a withdrawing of the soul from God, the more sins we commit and the longer we trade in sin, the farther we go from God; and as those that live under the *North-Pole* far distant from the Sun, want light and heat, being pincht with cold and encompass'd with darkness, so a sinfull soul that is at great distance from God, having no communion with him by his spirit, *is in darkness and in the shadow of death*, it is likewise chill'd with fears, and frozen with perplexed doubtings, full of terrour and amazing griefs, which are *peccati pedissequæ*, the black hand-maids or attendants of sin, which is the work of the devil; *for all that God made was good, and without him nothing was made*; therefore as *Augustine* often inculcates in his Soliloquies, *c.* 5. *Malum* (or *peccatum*) *nihil est, quia sine verbo factum est, sine quo factum est nihil*;

nihil; Illud autem malum eſt quod privatur illo bono per quod omnia facta ſunt, quæcunque ſunt: Sin is a kinde of nothing, it is a mere privation of good, as a ſhadow is of light, and cold of heat, and a ſinner deprived of all grace, having onely a bare being as a creature, is nothing in the eſteem of God his maker, who onely, or chiefly values men, ſo far as he beholds the *Jewels* of his Spirit, his heavenly graces, as *Love* and *Charity*, *Humility* and *Meekneſs*, &c. reſiding and *ſhining in them.*

O thou, whoſe Name is יה *Jah, ſo enrich and poſſeſs our hearts with thy grace, that Chriſt may dwell in them by his Spirit, and we may dwell in him by faith, that the life of grace which we live here may be ſeconded and crowned with the life of glory hereafter.*

The ninth eſſential proper Name of God is יהוה *Jehovah*, which is called τετραγράμματον *the Name of four Letters*, and of ſo many, and no more or leſs, conſiſteth the name of God, as it is uſed among all Nations, as *Greeks*, *Latines*, *Italians*, *Germans*, *Engliſh*, *Chaldeans*, *Syrians*, *Æthiopians*, *Egyptians*, *Aſſyrians*, *French*, and *Perſians*, and others, which are recorded by the elaborate Learned *Zanchius*, which as he ſaith,

*l.*2.

l.2. de Nat. Dei, c.12. *Est res magna, & admiratione digna*, is (as his name is) a great or weighty matter, deserving admiration, not done without a special providence, and by divine Ordination; whereby God intended to declare and manifest, that as his name should be known to all Nations of the world, so likewise that he is God and Lord of all *not onely of the Jews* (as the Apostle speaks) *but also of the Gentiles*, and that in all the four parts of the world, *Electos habeat quorum sit Jehovah, Pater & Servator*; "he hath a set or certain num-"ber of Elect, of whom he is *Jehovah* (or "Lord) their Father also and preserver, *&c.* even as Christ saith in the Gospel, that he would *gather his elect at the day of Judgement from the four winds, è quatuor mundi plagis, from the four quarters of the world*; agreeable to which is that which *Apoc.*4. is spoken of the *four Beasts, i.e.* the *Ministers* of the Word, whom he would stir up or appoint, to preach the Gospel that all the *Elect* may by the preaching or publishing of it be drawn and turnd to *Jehovah* their Lord.

This Name is termed by the Fathers, and other Writers ἀνεκφώνητον, *ineffabile*, not for

for that it ought not to be uttered, as the *Jews ſuperſtitiouſly* conceited, who bore ſuch an awfull reſpect to that name, that they deemed it a crime worthy of death, for any but ſacred lips (thoſe of the *High-Prieſts*) to expreſs or name it, and that on ſet times, and in certain places, as in the *Feaſt of Expiation*, and in the *Temple*, and in the *ſolemn benediction*, Num. 6. 24, 25, 26. but this is not the reaſon why it is termed by the Ancients ἀνεκφώνητον *ineffable*, the proper cauſe or reaſon of it is to be fetch'd or derived from the nature or eſſence of God, becauſe this is incomprehenſible, therefore the Name *Jehovah* which denotes or ſignifies it, is ſaid to be unutterable, whence it is called or ſtiled in the Jewiſh record שם המפורש *Shem Hammeporáſch*, *nomen ſeparatum*, a ſeparated or diſtinct name, not onely for that it is ſeparate or far remote from our underſtandings, which cannot reach unto or dive into the profound notion of it, but alſo becauſe that it is incommunicable to any creature, it being as they term it השם *haſchem*, *the Name* by way of eminence, the Name of *Gods Eſſence*, ſignifying and denoting him the great Lord of heaven and earth, *that is*, *and was and ever*

ſhall

ſhall be to all eternity; that in it the parts of time *paſt*, *preſent*, and *to come* are included, is well known to thoſe that have skill in the *Hebrew tongue*, and might as eaſily be demonſtrated; it then ſignifies ſuch an eternal eſſence or being (ὄντιαν τὴν πρεσβυτάτην καὶ πρωτότοκον καὶ καθ' ἑαυτὴν ὄσαν) ſo the Platonick *Iamblicus* calls God, who by his Almighty power hath not onely created, but ſtill by his wiſe and powerfull Providence, preſerves and governs all things in heaven and earth, and 3^ly gives a being to his promiſes, by a reall performance: *Promiſſa complendo ea quodammodo facit eſſe & realiter ſubſiſtere*, ſo *Zanchius*: this is intimated in that ſaying of God himſelf to *Moſes*, Exo. 6.3. *I appeared to Abraham, Iſaac, and Jacob, by my Name* [*Almighty*] *but by my Name* [*Jehovah*] *I was not known unto them*: the meaning of which words is this, that the Patriarchs had a ſence or knowledge of his power in the Creation of the world, and deſtroying the ſame by a floud, likewiſe by many experimental mercies, by many bleſſings and benefits which he conferd on their perſons, in their many and great deliverances, whereby he declared himſelf to be שדי *moſt powerfull* and *allſufficient*, having

ving a ſtore of all good things lock't up in the treaſury of his goodneſs, however he had not as yet fully declared himſelf to be *Jehouah*, for that he had not actually performed that grand promiſe, *Gen.* 15.13,14. which he made unto *Abraham* and other Patriarchs, of delivering his people, *the Children of Iſrael*, out of the heavy bondage which they ſuſtained many hundred years under the oppreſſing hands of the *Egyptians*; but he aſſured *Moſes* that now he was about to compleat that promiſe in their deliverance: and hereby God inſinuated to *Moſes*, that the Name *Jehovah* ſignifies him *qui conſtans ſit in omnibus promiſſis ſuis, & omnia promiſſa ſua quaſi facit ſubſiſtere*, who is conſtant and faithfull in the performance of all his promiſes (the duties and comforts which from this ſacred Name may flow into our lives and conſciences, are divers.

Firſt, From that expreſſion of God to *Moſes*, *by my Name Jehovah*, &c. we may infer, that they onely know God to be *Jehovah*, who doubt not of his good or fatherly will towards them, and have found by a joyfull experience, or felt in the quiet peace and calm of an undiſturbed conſci-

ence

ence, that he is true and faithfull in the fullfilling of his word, in that by a gracious pardon, he hath aboliſhed the guilt of their ſins, and by the powerfull work of his ſpirit upon their ſouls, abated the ſtrength of their imbred corruptions, and all this in and through the Lord Chriſt, in whom God hath manifeſted and declared himſelf to be *Jehovah*, *in promiſsis verax & conſtans*, ſo ſaith the Apoſtle 2 *Cor.* 1.20. ſpeaking of Chriſt our Saviour, *In him all the promiſes of God are yea and amen*, *i.e.* have their compleat perfection, *per Chriſtum habent ſuum implementum*, Grot.

Secondly, as the principal ſcope or end of this revealed Name *Jehovah*, is not onely that hereby we acknowledge God to be the Lord, who created all things out of nothing, and gave them a being; but alſo to teach or minde us of this truth, that all his promiſes both of the things of this life, and that which is to come, ſhall by him be certainly compleated, becauſe that he who hath promiſed is moſt faithfull, beſides powerfull and true in his performance: from hence our Chriſtian duty is to exerciſe our faith by an humble and patient relian ce on his promiſes, expecting a joyfull iſſue of them,

them, and an undoubted performance, whileſt we argue thus with our ſelves.

The Lord our God, the great *Jehovah* is omnipotent or almighty, he can do what he will do, and he will do what he hath promiſed; it is he who hath choſen us before all worlds to ſalvation by Chriſt Jeſus, it is he who hath in great mercy promiſed to all believers the remiſſion of all their ſins, and with it regeneration of our corrupt natures, protection in the midſt of dangers, help in adverſities, ſuſtenance in this life, by a conſtant and freſh ſupply of all good things for our ſupport and comfort, perſeverance in faith and well-doing; and laſtly, a full poſſeſſion of eternal life; even the beatifical viſion in heaven, which is our eſſential happineſs, he hath ſealed up thoſe bleſſings by a gracious promiſe to us; he who once promiſed to *Abraham* above 400 years before, to redeem his people out of *Egypt*, and to bring them into the promiſed Land of *Canaan*, a type of heaven, and at laſt when all things were deſperate, when their bondage was great and grievous, when they groaned under their heavy burthens, and were mightily oppreſſed with their task-maſters, then he

awaked out of the ſleep of his connivance, and made good his ancient promiſe by deſtroying their enemies, and delivering them out of bondage, whereby he declared himſelf to be indeed *Jehovah, a God keeping his promiſes,* how then can we doubt but that he will do the ſame or more for us by performing what he hath promiſed, and that with a ſolemn Oath to us; *i.e.* to ſave our ſouls by tranſlating them by Chriſt to heaven, when they are releaſed by death out of the priſon of our bodies, he can do this, for he is παντοκράτωρ, and he will do it for he is our *faithfull Creatour*, our *Lord Jehovah*; therefore though our fleſh rebels within us with fears and doubtings, though the world without us aſſault us with afflicting troubles, though the devil that ἀνενκὴς πολέμιος as *Naz.* calls him, that unwearied, implacable, reſtleſs enemy, begirt and infeſt us with divers temptations, though our ſins ſpeak diſcomfort and beget horrour in us, nay, though an Angel ſhould teach or preach the conttary to us, yet ought we not to fear by diſtruſting Gods faithfulneſs and truth, which like himſelf, is immutable and infallible, and changeth not; upon this rock of his fidelity we ought

ought to build our faith, beleeving that what things ſoever he hath decreed and promiſed whether they be temporals, or ſpirituals, the good things of this life or the other, we ſhall receive them at his merciful hands, if we perform what is required on our parts, the condition of the new Covenant, *viz. Faith* and *Obedience*, reſigning up our ſouls wholly to God in an humble ſubmiſſion to his will, and waiting with patience for that word he hath promiſed, and is yet to come. Thus *David* waited upon the Lord, *Pſa.*40.1. קוה קויתי יחוה *I waited patiently upon the Lord*, &c. this waiting on God (which implies a patient expectation of what he hath promiſed to us hereafter in his word, together with an humble reſignation of our wills to his) it requires a great meaſure and ſtrength of grace, ſuch as was in *Abraham*, and that

Firſt, In regard of the things waited for, which are far beyond, or tranſcend any thing which we can hope for in this world.

Secondly, In regard of that long day, or that long period of time which God hath taken and prefixt before he will compleat his promiſe.

Thirdly, the tediouſneſs of delay which reſults from the former.

Fourthly, the many oppoſitions, troubles, croſſes, afflictions and diſappointments which in our way in this life we meet with.

Fiftlily, the ſcandals or offences received from them which are in high eſteem for Religion, when we ſee them fall into enormous ſins we are apt to queſtion Gods promiſe of perſeverance made unto us, where he ſays, *I will never leave nor forſake you*;

Adde to all theſe a ſixth, and that is the untoward peeviſhneſs of our fainting nature apt to ſink under the leaſt diſcouragement. In theſe reſpects there muſt be more then an humane ſpirit to hold up the ſoul and carry it along to the end of that which we wait for; and they that with the Prophet *David*, Pſa. 62. 1. *truly wait upon God*, from whom they expect ſalvation, they are thus ſpirited, thus quickned with divine grace, though they be caſt into the *place of Dragons*, Pſal. 44. 2. (or *whales*) overwhelmed with the ſea of calamities, and covered with the ſhadow of death, though with *Jonah* they lye in the midſt of the whales belly, *in a place of dark-*

darkneſs, and *in the deep*, yet their faith in the great God, whoſe Name is *Jehovah*, will then and there ſhew it ſelf lightſome and full of life by a gracious dependance on Gods truth and faithfulneſs, and expecting in his good time a comfortable iſſue of his promiſes: Such waiters whoſe God is the Lord *Jehovah*, in whom they truſt, on whom they depend, and whom they conſtantly obey, not departing from his precepts, when he ſeems to have forſaken them in their greateſt diſtreſſes, ſuch men are the prime, the onely Chriſtians, who have in their ſoul the ſeal of Gods grace to aſſure them of their future happineſs. *O thou whoſe Name is the great Jehovah, and ruleſt all things in heaven and earth, ſend down from heaven the habitation of thy glory, thine Holy Spirit into our hearts, and ſo poſſeſs our ſouls with an awful fear of thy Majeſty, and a filial love of thee for thy goodneſs and mercy, that we abhorring all things that may diſpleaſe thee, and obeying thy precepts, may in the end of our days obtain the end of our hopes, and the fruit of thy promiſes, which is the ſalvation of our ſouls, and eternal bliſs, through the merits of our bleſſed Redeemer, our Lord Chriſt Jeſus.*

The tenth and laſt Name of God is שדי *ſchaddai*, by which God often ſtiled himſelf, when he ſpake unto the *Patriarchs*, to uphold their ſpirits, and ſuſtain their faith in the midſt of their troubles, *Gen.* 17. 1. *the Lord appeared unto Abraham, and ſaid unto him, I am* אל שדי. In the ſame words he beſpake *Jacob*, Gen. 35. 11. hence it was that they alſo when they were to ſpeak, or make mention of God, often uſed that Name or word. Thus *Iſaac* when he bleſſed *Jacob*, Gen. 28. 3. ſaid, *the God whoſe Name is* שדי *bleſs thee, and make thee to encreaſe and multiply*; ſo *Jacob* ſaid to *Joſeph, the God* שדי *appeared to me in Luz in the land of Canaan, and bleſſed me.*

As for the notion or meaning of the Name, *Galatinus l.* 2. *c.* 17. out of *R. Moſes* the *Egyptian*, and *Algazel*, determines it, that it is a compounded term, and made up of theſe two parts or particulars, ש which is in compoſition the ſame with אשר *qui*, and די which ſignifies *ſufficient* and *ſufficiency*, ſo that שדי in the whole latitude or acception of it denotes the *alſufficiency* of God, ὁ πάντα πᾶσι χορηγῶν αὐτὸς ἀνενδεὴς ὢν καὶ μηδενὸς δεόμενος, *qui in ſe & à ſe ſufficientiam, & abundantiam omnimodam habet ita ut nullius*

nullius ope indigeat, "*i.e.* who in himſelf and "from himſelf hath a ſufficiency and abun- "dance of all good things, and needs not "the help of any creature. There is in God a *fallneſs* of power whereby he can do what he will, his will being the onely rule and bound of his power: therefore the Septuagint do often render this word שׁדי by παντοκράτωρ and *Job* 8.3. by ὁ τὰ πάντα ποιῶν, *he that doth* or *worketh all things*; ſo in our Engliſh Tranſlation, *doth the Almighty pervert juſtice?*

As there is in many a man an empty fullneſs, when bladder-like his ſoul is blown up with windy fancies of having what he hath not, or of more knowledge then he truly hath, ſo in God there is a fullneſs without any the leaſt defect or degree of emptineſs in God and Chriſt (who is God and man in one perſon) there is (as the Schools ſpeak) *Plenitudo repletiva* and *diffuſiva*, or *plenitudo abundantiæ* and *redundantiæ*; an *abounding* fullneſs, becauſe no good thing, no gift nor grace is wanting in him, and a *redounding* fullneſs, becauſe what gifts or graces ſoever be in us, they are all derived to our ſouls from him the ever-living and overflowing fountain and ſpring of them, from

whom they flow into our ſouls *per Spiritum tanquam per canalem*, through the ſpirit as it were a conduit-pipe, without any loſs of them in him, or without any the leaſt diminution: *and of his fullneſs have we all received*, Joh. 1. 16. a fullneſs without any want argues a great perfection; *quod plenè habetur perfectè & totaliter habetur*, Aquin.

Now if men through the door of faith opened by Gods bleſſed Spirit, did ſee the *fullneſs*, the *excellency*, and *alſufficiency* of God, it would ſo fill them with admiration, joy, and content, that having a communion with God by his ſanctifying ſpirit they would care for nothing elſe; they conſidering what the Lord is, and beholding his glorious face in the glaſs of his Attributes, *viz.* his *Wiſedom*, *Power*, and *Juſtice*, &c. upon this conſideration they would ſay with the Prophet *David*, *The Lord is on our ſide* (or *with us*) *we will not therefore fear what man can do unto us*, Pſa. 118. 6. the Lord is ours, therefore we can lack nothing that is good for us: and if the Lord be thine, then his *Power* is thine to ſuſtain thee under any croſs, to redeem thee from troubles, to help thee in diſtreſs, to ſuccour thee

thee in the greateſt needs, and to ſupport thy weakneſs in the performance of any duties; his *Wiſedom* too is thine, thou haſt an intereſt in it, it is thy portion, ſo that if thou deſireſt to be inſtructed in the knowledge of his word, to underſtand thoſe hidden myſteries which are contained in it, if thou openeſt thy mouth to him in prayer, *he will open thine eyes that thou ſhalt ſee mirabilia legis, the wondrous things of his Law*, Pſa. 119. 18. and be alſo *wiſe unto ſalvation*, 2 *Tim.* 3. 15. his *Juſtice* likewiſe is thine to vindicate thee when thou art injured, if thou committeſt thy cauſe unto him; and to clear thine innocency, when thou art falſly traduced by the malevolent, and to deliver thee out of the hands of the oppreſſour; ſo for his *Truth* and *Holineſs*, the former is thine to make good his promiſes of bleſſings in this life, and of happineſs in that to come, if by faith and full affiance thou dependeſt on him; ſo the latter, *i.e.* his *Holineſs* is thine, to ſanctifie thy corrupt nature, and to free thee as from the guilt, ſo from the power of ſin.

This is the portion of all the Sons and ſervants of God, who is אל שדי *a God all-ſufficient*, who can and will do for us more then

then either we desire or deserve, if we wholly rest and rely upon his goodness; *Happy is the man who is in such a case*, in so blessed a condition, as to have a close union and near communion with the great God of heaven, or (to speak in the Prophet *Davids* phrase) *who hath the Lord for his God*, Psa. 144.15. whose *all-sufficiency* they utterly deny who worship any other God, as did the Gentiles, who multiplied Deities, and sacrificed to more then one, such are *Polutheists*, who divide the glory of Gods excellencies amongst those petty *Numens*, even as they are no other then practical *Athiests*, and truly worship none, who through infidelity question Gods *all-sufficiency*; for if he be God he is שדי *all-sufficient*, who by small or unlikely means can bring great or mighty things to pass; they doubt of his being *all-sufficient*, who walk in uneven waies, and use evil means to work out their ends, and to effect their enterprises, as did *Ahaziah* the son of *Ahab*, who in his sickness sent messengers to *Baal-zebub the God of Ekron, to enquire of him whether he should recover of his disease*, 2 Kin. 1. the like did the wicked *Saul*, 1 Sam. 28. when being in a great strait by the *Philistines* that warred against

gainſt him, *he went to a woman that had a familiar ſpirit to know of her whether he ſhould conquer his enemies*; but this did not holy *David*, he apprehended God to be *all-ſufficient*, that having promiſed him the kingdom, would in his good time effect what he promiſed, wherefore he uſed no ſiniſter or unlawfull means to accompliſh his deſires, but waited on God for the performance of his promiſe: he had many opportunities to have gotten the Crown, oftentimes *Saul* fell into his hands, ſo that he might have deſtroyed him, but he would not do it, he would not *touch him* to his hurt, becauſe he was the *Lords anointed*, but committed himſelf to the will of God, waiting his leiſure, ſo after a few years his deſires were accompliſhed, his grand enemy ſlain, and he ſetled in the Throne: of this holy frame of ſpirit was that good *Jonathan* the Son of *Saul*, 1 Sam. 14.6. when he ſaid אין לה' מעצור *non eſt Jehovæ impedimentum, there is no reſtraint to the Lord to ſave by many or by few*; ſo was *Aſa* affected towards God, his heart was poſſeſſed with high thoughts of his *all-ſufficiency*, 2 Chr. 14.11. when *Zerah* the Ethiopian came againſt him with a thouſand thouſand men, and three hundred

dred chariots, *then* (saies the Text) *he cried unto the Lord his Lord, and said, Lord, it is nothing with thee to help whether with many, or with them that have no power; help us, O Lord our God, for we rest on thee*; the Lord heard his cry, and did help him; that huge host was overthrown in a moment; this Victory he obtained by his faith in the Lord of Hosts, who is *all-sufficient*.

The thinking of him not so to be, is the cause of all those indirect courses which men take to accomplish their worldly designes, as when they lie, and dissemble, swear and forswear, to get riches or go to conjurers and witches; such men put not their whole trust and affiance in God, but rather conceive that God cannot do what they desire by himself, or by his own power, unless they help him with their crafty wiles and politick devices: when *Peter* denied Christ was it not out of fear? and from whence was that fear? was it not because he did not apprehend God to be *all-sufficient*, a strong buckler of defence, so that without his lying and dissimulation, he could have rescued him out of the Jews bloudy hands, although he had own'd his Lord and Master Christ Jesus,

To

To conclude, if this comfortable Name of God were throughly digeſted by faith in our ſouls, if we did beleeve that he is אל שדי *God almighty*, and *all-ſufficient*, we ſhould walk before him, or as in his preſence (as *Enoch*, *Abraham*, and *David* did) *with a perfect heart*, we ſhould fear him for his all-commanding power, and love him for his *Goodneſs*, of which there is in him a tranſcendent fullneſs: we ſhould be chearfull in adverſity, being content with God alone, and think our ſelves very rich and happy though we be poor, when we have God for our poſſeſſion; we ſhould then ſee an emptineſs in the creatures here below, through whom God ſhines, ſo that whatſoever excellency or beauty, whatſoever worth, vertue, or comfort is in them, it is an high degree in God who gave them their being and all things that attend it; the conſideration of this would make us more to delight in God, and not dote on them which are but ſhadows in reſpect of that everlaſting Sun, and all their excellencies or perfections but ſo many beams deſcending from the Father of Lights, or as ſo many bloſſomes of the τὸ πρώτον ἀγαθόν, *the firſt Goodneſs*; ſo that if we ſeparate theſe

theſe particularities from that univerſal good, and not admire God in them, or be not thankfull to God for them, all our affections ſpent on them would be unchaſte, and their embraces adulterous; hence it is ſaid in the Scriptures, that men (in regard of their blinde dotage on them) are ſaid to go a *whoring after vanities*, or the creatures, which are vain and empty, if compared with their makers fullneſs.

Laſtly, if God be *all-ſufficient*, then let him be our onely ſtay and comfort; Let us truſt in him alone, being perſwaded of this truth, that he can help and ſupport us, without the aſſiſtance of the creatures, but not all theſe without his bleſſing and providence: ever look at God through the creatures, who ſubſiſt by him, who is a preſent help in trouble, and oft ſends beſt ſucceſs, when we are at the loweſt or in a ſad deſperate condition, becauſe we uſually then relie upon him moſt, and go to him alone by prayer and ſupplication: and then may we expect great mercies when we have a great faith in the great God of Heaven, who delights in them, who by their affiance or whole dependency on his powerfull Goodneſs bring much glory to him: *to this great*

great all-ſufficient and Almighty God, to the Father, Son, and holy Ghoſt, be given and aſcribed all honour, praiſe, dominion and power, &c. Amen.

MOſt gracious God, who art all-ſufficient in thy ſelf, and from the inexhauſted Treaſury of thy goodneſs conveyeſt all things for the uſe of our bodies, and comfort of our ſouls; give us we pray thee largeneſs of ſpirits ſutable to thy bounty towards us; O enlarge our hearts with love and thankfulneſs to thee, and let both diſplay themſelves in large expreſſions of duty, that our thankfull lips may ever praiſe, and our holy lives glorifie thee; and above all Lord give us thine own ſelf, in bleſſing all thy gifts unto us, and give us withall thy Son Chriſt Jeſus, that he may be ours in the pardon of all our ſins by the merit of his death and paſſion, and in the ſaving of our poor ſouls, and we his by ſerving him all our dayes in holineſs and righteouſneſs: Grant this, heavenly Father, for his ſake who died and now ſits in heaven at thy right hand, making interceſsion for us. Amen,

FINIS.

ALLEGIANCE AND CONSCIENCE

Not fled out of *England*;

OR THE

Doctrine of the *Church of England*

CONCERNING

Allegiance and *Supremacy*;

As it was delivered by the former Authour upon the Occasion and at the Time of *Trying the King* by his own Subjects; In several Sermons, *Anno* 1649. on the words of *Ecclesiastes*, Eccles. 8. 2, 3, 4.

By Edw. Hyde D. of Divinity.

Tert. *ad Scap.* c. 2.

Colimus Imperatorem, ut Hominem à Deo secundum, & solo Deo minorem; Ipse omnibus major est, dum solo Deo minor est.

1 Sam. 26. 6.

Fear God, and Honour the King.

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TO THE READER, Whether Chriſtian, Un-Chriſtian, or Anti-Chriſtian.

Allegiance and *Conſcience* are both joyned together in the Title of this Book, becauſe they are both joyned together in the true Chriſtians heart; nor is that man able to lay faſt hold on *conſcience*, who is ready to ſhake hands with his *allegiance*; whether he be a *Jeſuited Papiſt* or a *Jeſuited Proteſtant*, it matters not, if he hath bid farewell to his *Allegiance*, he cannot keep company with his *Conſcience*; tell me not of your Communion with me againſt *Anti-Chriſt*, if you will not keep my communion with Chriſt; I deſire not to be your fellow-Proteſtant in thoſe things, wherein I cannot be your Fellow-Chriſtian: If *Rebellion* be in your *Reformation*, though it be never ſo pure in other things, yet it ſtill needs to

be reformed in this, *that Rebellion is in it*; as therefore you ſay in that your Reformation hath Reformed Religion to the *Creed*, you have a pure faith; ſo I ſay muſt Religion reform your Reformation to the *Commandments*, that you may have an unſpotted life; and give me leave to tell you, that though in pretence you may be a brother of the ſecond, perhaps in time of the third or fourth *Reformation*, yet in purity you come far ſhort of the firſt as much as a *Rebel* comes ſhort of a good Chriſtian: your Reformation hath thrown you out of your Religion; you do not embrace the Goſpel, unleſs it be ſuch a Goſpel as the *Cainites* heretofore embraced, ὁ Εὐαγγέλιον τῆ Ἰούδα καλῆσι, *Epiphan. hær.* 18. ſuch a Goſpel as was taught by *Judas* that betrayed his maſter, that Chriſtian Religion which was taught by all the reſt of Chriſts Apoſtles, teacheth *Allegiance* unto *Kings*: Chriſt in his own example practiſed it, and by paying tribute would rather part with his own right, then ſeem to oppoſe or queſtion theirs; πῶς ἂν χρισιανοὶ νομιθείητε, οἱ μήτε τοῖς γεγεσμένοις πειθόμενοι, μήτε τοῖς γενομένοις σοιχοῦντες, ſaith S. *Athanaſius de Incarn. Chriſti*, moſt divinely: "how

" how can you then look to be thought or " called (good) Christians, if you neither " regard the word of Christ for your instru- " ction, nor the works of Christ for your " imitation? and the same Father in his Epistle τοῖς τὸν μονήρη βίον ασκοῦσι, tels us what manner of Church-men they are, which run this way, saying, κατάσκοποι οὐ γὰρ ἐπίσκοποι, " they are Spies to look into other mens " livings and patrimonies, (and beleeve it " many of them amongst us have in this " kind used most exact prospectives) not " Bishops, to look over their life and do- " ctrine; for they cared not (saith he) in " their *Ordinations* to hear S. *Pauls* words to *Timothy*, δεῖ γὰρ ἐπίσκοπον ἀνεπίληπτον εἶναι, *a Bishop must be blameless*, (which words the Church still retaineth in ordination of Ministers) ἀλλὰ μόνον φρόνει κατὰ τοῦ Χριστοῦ, καὶ μὴ φρόντιζε περὶ τρόπων, " onely think and speak " high against Christ, and no matter then " for thy Christianity: I know he speaks the words of Christ our Saviour, and against the *Arrians*; yet since the Lords anointed is rendred by the 70 Interpreters χριστὸς αὐτοῦ, *his Christ*, and that Translation is justified by the Apostles, *Act.* 4. 26. 'tis manifest that one who truly loves Christ, cannot

hate the Lords Anointed; whether written in Text or in short-hand, whether ruling in his Son, or in his servant, whether he be Christ in heaven, or Christ on earth: and therefore I may well take *Athanasius* his χριστὸς for the *Lords anointed* on earth, and say they are κατάχριστοι not ἐπίσκοποι, which poison mens souls with such venemous tenents against Kings; they cannot be of the true Church whilest they belch out such impure blasphemies, *despising dominion*, and *speaking evil of dignities*, offering that defiance to their King, which S. *Michael* would not offer to the devil, and bringing *railing accusations* in stead of Arguments; and yet S. *Michael* had not onely a fitter object, but also a better ground for railing; because his dispute was with the devil, and it was about *real Idolatry*, which he would have caused the people to commit in worshipping *the body of Moses*; theirs (with their King and Church) onely about *imaginary Idolatry*, which was and is not to be found, but in their own fears and jealousies: it stands not with a true Church no more then it stood with S. *Paul* (since every true Church is but *one grand Apostle*, or *Doctor of the Gentiles* of that Nation where it is) to appeal

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to the people, that's a way to introduce, though not a many-headed, yet a many-hearted Religion; not a many-headed Religion, bnt rather a no-headed, for ſuch as would have no Biſhops were anciently called ἀκέφαλοι *men without heads*, *Niceph. l.* 18. *c.*45. and the *Council of Ments*, c.22. gives them monſtrous heads if any at all; ſaying, they are *Hippocentauris ſimiles nec equi nec homines*, "they have too much of the mans "underſtanding to be horſes, and they have "too much of the horſes kicking and win-"cing to be men; but ἀκέφαλοι they are either ſuch as have no head, or as bad as though they had none: but ſurely 'tis the way to introduce a many-hearted Religion; witneſs our own late diviſions, which have produced as many Religions as men; our Chriſtian *unity* and *verity* being both baniſhed together: this is the excellent Divinity you have of late read to your diſciples, which is able to daſh the very venome of Popery out of countenance, and throw it in your own faces: this is the new way you have taught the people to *Truth* and *Peace*, by which they ſhall be ſure never to come to either: for if they may innovate in Forms of Religion without their King,

why not in forms of Law? If they may change Law without him, why not againſt him? if againſt him, why not againſt his life? and conſequently why not murther him with the ſword of pretended Juſtice, whom God commands to honour? See the *High Court of Juſtice* erected in your aſſembly, this is your new way to truth: and if the people may deal thus with their King, where he is ſupreme, why not with all other ſupremes whatſoever? and conſequently by ſucceſſion and with ſucceſs (for ought we know) why not riſe againſt their Magiſtrates, till the laſt Reſurrection, and put them to death, till death it ſelf ſhall be ſwallowed up? But I return; this placing dominion in the people (for appealing to them is no leſs) teacheth them to think, they need not Chriſt in his *Kings* to rule and govern them, they can govern themſelves; they need him not in his *Prieſts* to intercede for them, they can pray for themſelves; they need him not in his *Prophets* to inſtruct them, they can preach to themſelves; Was ever Chriſt ſo reviled, and ſo oppoſed in all his three Offices together before? Is not this fully to act *Anti-Chriſt*? Εἰς τὸν Ναὸν τοῦ Θεοῦ καθίσαι, 2 *Theſ.* 2. 4. *to ſit not in*, but *upon*

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the Temple or Church of God, *non in Templo Dei, ſed in Templum Dei ſedet; tanquam ipſe ſit Templum Dei, quod eſt Eccleſia*; as ſaith S. *Auguſt. l.20. de Civ. Dei, c.19.* where alſo he expounds this *Anti-Chriſt* not of one ſingle perſon, but of a whole body of men, or a mixt multitude; and I pray, why may not Anti-Chriſt reign rather in an ὀχλοκρατία, in a Government of the many-headed, then in any other kinde of Government, ſince this alone is a Government not of Chriſts making? Surely no one character of *Anti-Chriſt*, but will more exactly befit this, then any other Government: and if we will ſuppoſe (which is very probable) that thoſe Parables which do ſhew what *Anti-Chriſt* was in the Jew, may alſo teach what he ſhall be in the Gentile, then perſecution of thoſe who are ſent unto the people, much more of thoſe who are ſet over them by Chriſt, murder committed upon their perſons, and rapine upon their inheritance, muſt be his chiefeſt qualities: See S. *Luk.* 10, 11, 12, 13, 14. *verſes*, where we haue a perfect embleme of ὀχλοκρατία or δουλοκρατία, when ſervants rule their Maſters, Subjects their King, which is the peſtilent

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ſpawn of that viperous doctrine, *Dominion is founded in the people*. and without all queſtion 'tis more immediately *Anti-Chriſtian* to oppoſe Kingſhip, then to oppoſe Kings, ſince this may be onely againſt the perſons, who are men; but that muſt be alſo againſt the authority which is Gods; whence they are called *his Kings, his Anointed*, 2 Sam.22.51. or rather Chriſts authority, for himſelf ſaith, *Mat.*28.18. *All power is given unto me in heaven and in earth*, and is from him derived unto Kings, whence 1 *Tim.*6.15. he is called *the onely Potentate, the King of Kings, and Lord of Lords*; for Kings are of Chriſts, not of the peoples making: the Text ſhews where Chriſt hath given his power to Kings, but not where he hath given it to the people; and conſequently for them to aſſume it without his gift, and againſt his command, muſt needs be Anti-Chriſtian: ſo that Μοναρχομαχεῖν, and Θεομαχεῖν, and Χριστομαχεῖν are in effect all one, *to fight againſt Monarchy* is to *fight againſt God*, who alone *originally*, and againſt *Chriſt*, who alone *autoritatively* is the onely *Monarch*: but to return again to the Church; doth not this appeal to the people let in the Rabble *over all that's called*

called God, and *over all that's called Christ*, the *Anointed of God*, and over all that's called *Christian*, the service of God, *credenda, speranda, facienda?* must we not beleeve, and pray, and live as the rout will have us? or have no outward profession of our faith, no publick exercise of our prayers, and no communion or Fellowship of our life? see what strange *calves* this rebellious *Jeroboam* (this striver for the people, for so doth his Name import) hath already set up in this our *Bethel, the house of God*: Prayer thrown out of its proper dwelling; the publick worship of the Lord, forbidden on the Lords own day, and in the Lords own house, and all *because the people will have it so*: for 'tis not the publick circumstances of time and place can make a publick worship, when the persons that perform it are not publick, because they are no Ministers, and the substance of the worship performed is not publick but meerly private, both for the matter, because the (supposed) Minister prays onely for his own party, and according to his own humour, & for the form, because the people (nay most times himself) do not know his prayer: Is not this truly to prophane the Sabbath in stead of sanctifying

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it? to cry up the day, but to beat down the duty of it; as if Religion were more in days then in duties, more in accidents then in ſubſtances, more in circumſtances, which are but ſhadows, then in realities: I cannot perſwade my ſelf but our late throwing away the publick worſhip of God, exerciſed in ſuch an excellent Book of prayer, as was publick both in its *form* (for known unto, and admired of all Chriſtians) and in its *matter* (for of ſuch Petitions onely, as equally concerned all) and introducing a meer priuate worſhip inſtead of it (if I may call that a worſhip of God, which hath ſo little reverence towards his Majeſty, and ſo few evidences of his authority) was the moſt ſacrilegious profanation that ever any Chriſtian people hath yet been guilty of; (people I ſay, not nation; for neither with us is this Apoſtaſie yet become National, and God forbid it ever ſhould:) and yet the reaſon of all this, and much more then this, is onely that, (which formerly was the plea of *Comedians* not of *Divines*) *populo ut placerent quas feciſſent fabulas*, that they might pleaſe the people at leaſt with ſome new invention, ſince they were diſpleaſed (for ſome baſe worldly ends) with their old Religion:

ligion: and it makes many a Chriſtian heart tremble to think, that we are very near a *Babylonian Captivity*, and the truth of God is breathing its laſt gaſp amongſt us, becauſe we are come to that deſperate condition of the Jews (and are as ready as they were to *endungeon* our *Jeremies* that tell us of it) deſcribed by the Prophet, *Jer.* 5. 30, 31. *a wonderfull and horrible thing is committed in the land; the Prophets propheſie falſly, and the Prieſts bear rule by their means, and my people love to have it ſo, and what will you do in the end thereof?* there is a generation of falſe Prophets in the land, and the Prieſts, that bear rule by their means, applaud their propheſying (for ſo the 70 render it, ἐπικεκρότησαν ταῖς χερσὶν αὐτῶν) and my people love to have it ſo, *i.e.* to have falſe Prophets in ſtead of Prieſts, hoping thereby to ſave their tithes; and what will you do in the end thereof? as yet this horrible thing is beautifull in your eyes יפה בעיניכם ſaith *Ezra*; but what will you do in the end when you ſhall know it will be bitter? כי מרה תהיה 'tis now a *Naomi*, that is, pleaſant, but it will then be *Marah*, that is, bitter: and will ſay unto your ſouls, *Why call ye me Naomi, ſeeing the Lord hath teſti-*

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fied againſt me? Ruth 1.20,21. but I muſt leave this argument to ſome better head, and more authentick hand; I undertake to ſpeak onely the heart of the true Engliſh Proteſtant, who bids me tell you, that *Divinity* alone makes him of the true Church, which had its being before his Church, not with it, and much leſs from it: *Divinity* of the new ſtamp (if it may be called Divinity, which hath man not God for its authour) muſt needs on both ſides turn *faith* into *faction*, and *Religion* into *Rebellion*; that man (and the ſame reaſon holds in Chriſtian Churches as in Chriſtian men, ſince a Church is but a Congregation of men) I ſay, that man who will not ſhame his Religion here, nor himſelf hereafter, muſt with the Pſalmiſt, *have reſpect unto all the Commandments*, Pſal. 119.*v.*6. *then ſhall I not be aſhamed when I have reſpect unto all thy Commandments*; or, ſo ſhall I not be *confounded*, neither internally in mine own conſcience, nor externally before the world, nor eternally before the dreadfull tribunal of Chriſt: and this threefold *confuſion* cannot poſſibly be avoided by any Chriſtian Church or man, but by *having reſpect unto all Gods Commandments*: *To all*;

all; 1. *In toto universali, in their full number*, 'tis as Anti-Christian to leave out the fifth, as to leave out the second Commandment, as heretical to leave out the thirteenth as to leave out the ninth Chapter to the *Romanes*. 2. *In toto Essentiali, in their full Obligation*, there is as great an obligation upon the fifth, as upon the fourth, though the one may chance be cryed up, to pull down the other: 3. *In toto Integrali*, in the several particular duties, that depend either upon their number, or upon their vertue and obligation; of which we must observe our Saviours Diuinity, in the mouth of his Apostle S. *Iames* 2. 10. *whosoever shall keep the whole Law, and yet offend in one point*, (i,e. *impenitently* by not repenting of his sin, or *doctrinally* and *magisterially* by justifying it) *is guilty of all*, the reason is, because he keeps the rest for his convenience, not for his Conscience: (his convenience, the great *cynosure* of this new Reformation:) and it is no less an Evangelical then 'tis an an Angelical Truth uttered by *Aquinas* 22ª. *qu.*5. *art.*3. "that 'tis "impossible for him who pertinaciously "disbeleeves one Article of faith, to be-"leeve any of the rest, though with his

"mouth

" mouth he may confeſs them all; *Nam cæteros omnes non tenet per fidem, ſimpliciter veritati primæ inhærendo, ſed propriâ voluntate & judicio*: 'Tis ſo in the *Decalogue*, as 'tis in the Creed; a willfull belief, is no true faith; a willfull Religion is no true Religion; for true Religion depends wholly upon Gods not upon mans will: but leaſt ſome mens furious zeal ſhould chance overrule S. *James* his Epiſtle, the ſame divinity hath alſo proceeded from our Saviours own mouth (and his mouth muſt inſtruct us, or his bloud will not ſave us) S. *Mat.*5.19. *Whoſoever ſhall break one of theſe leaſt Commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the Kingdom of heaven*; he that ſhall thruſt a Commandment out of his life, not onely *perſonally*, but alſo *doctrinally* [*ſhall teach men ſo*] ſhall be thruſt out of heaven for his pains: [*he ſhall be called the leaſt in the kingdom of heaven*:] call your ſelves what you will, the *godly*, the *faithfull*, the *well-affected*, the *Saints*, Chriſt will call you the leaſt in his kingdom; if you thruſt *Allegiance* out of your Church, which is not one of the leaſt, but one of the greateſt Commandments; the firſt *of promiſe with God*, though the laſt of *per-*

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formance with you: *Allegiance*, that reſpects ſo many Commandments, that 'tis impoſſible but it ſhould moſt nearly reſpect the *Conſcience*: Wherefore I muſt needs be moſt heartily ſorry, that I cannot ſay with S. *Paul*, Act. 28.19. *I was conſtrained to appeal unto Cæſar, not that I had ought to accuſe my Nation of*, for I have too much to accuſe my Nation of in the *High Court of Juſtice*, that I cannot appeal unto *Cæſar*: the poor Church of *England* (in whoſe behalf I ſpeak this) was not long ſince calumniated to be a *Mary Magdalene* for her devils; but now ſure there is great reaſon ſhe ſhould be ſo for her tears; having little elſe left her to do (though yet more to ſuffer) but to mourn and weep: and if any ſay unto her, *Woman, why weepeſt thou?* ſhe is ready to anſwer as that *Mary* once did, *becauſe they have taken away my Lord, and I know not where they have laid him*, S. *Joh.* 20.13. I have been wholly excluded from all their conſultations and actions, both concerning *his death* and *burial*; they have *taken away my Lord, my Lord the King*; a King that underſtood Divinity more exactly then the moſt learned; expreſſed it more *appoſitely* then the moſt eloquent,

(witneſs that heavenly piece, which ſhews him to have been more χρυσοστομος then χρυσοστεφανος, more truly golden in his mouth, then in his Crown) and practiſed it more ſtrictly, then the moſt conſcientious amongſt his beſt Divines; a King which infinitely propagated the true Chriſtian Faith by his life, but much more juſtified it by his death; for ſhew me, all ye Chriſtian Churches in the world, ſince you have learned to mix man with God, your own Intereſt with his in your Religion, which of you all have had the happineſs to have ſuch a King live in your Religion? I am ſure none of you all have had the honour to have ſuch a King (if you have had a King) to dye for it: be his death never ſo much the ſin and reproach of the Nation ('tis ſuch a ſin, ſuch a reproach as not all the Ocean that ſurroundeth us can waſh away) yet 'tis the Juſtification and glory of the Church, that he confirmed that ſame true Proteſtant Faith by his death, which he had ever profeſſed and defended in his life; as Chriſt did Chriſtianity in its firſt plantation, ſo did he in its beſt Reformation, *ſeal it with his bloud*; the greateſt conqueſt the Church of *England* can ever get over

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its enemies, ſo far is ſhe from being conquered by them in contriving it; for as that wrangling Diſputant, whom no arguments could convince, was quite ſilenced by him that ſaid, *though I cannot diſpute for my Saviour, yet I can dye for him*; So hath King *Charles* ſilenced all the enemies of this poor Church, many indeed by *diſputing*, but many more by *dying*: Reaſon enough why, in common gratitude, beſide ſpecial duty, we ſhould not eaſily forget our *Allegiance*, much leſs diſclaim it, leaſt of all renounce it: but there are yet more particular reaſons, which immediately concern the *Conſcience*, and thoſe you may gather from the enſuing *diſcourſe*: which is a collection of diverſe Sermons, that were once truly *a word in ſeaſon*, though now they are not (or may ſeem not to be, at leaſt in their opinions, who will needs be too much judicious, and too little conſciencious; but the Apoſtle will juſtifie the Authour in the preſs as well as in the Pulpit (having his *out of ſeaſon* for the one, as well as his *in ſeaſon* for the other, 2 *Tim.*4.2.) though he deſire rather to juſtifie his Church then himſelf, and condemn himſelf for all, ſave onely for the integrity of his affection

to God and his Church, to the King and his People; that the infatuated ſons of the earth may no longer ſo ſcuffle to poſſeſs this world, as ever to hazard the quiet poſſeſſion of it; and that they may no longer ſo poſſeſs this world, as to hazard their intereſt in the next; it being S. *Pauls* expreſs Maxime, *they that reſiſt* (much more if they impenitently perſiſt in that reſiſtance) *ſhall receive to themſelves damnation*: here then is a Looking-glaſs for the good Subject, to ſee his duty; the bad, his guiltineſs; the one to receive the comfort of a *good*, the other to feel the burden of a *bad Conſcience*: the expreſſions were at firſt plain, and the method eaſie upon force, becauſe a Countrey-auditour may eaſier be poſed then inſtructed; and they ought to be no other now upon choice, becauſe a ceriorious Reader may ſooner be inſtructed then aſhamed: The diſcourſe was at firſt abruptly broken off with the Kings life; but 'tis ſince compleated in regard of length, though in no other reſpect; would the malice of bloud-guilty and bloud-thirſty men, which is already compleat in all other reſpects, were alſo compleat for the length and duration of it: *But O my ſoul come not*

thou

thou into their ſecret (and God keep them from coming into thine) *for in their anger they ſlew a man* (yea, more then a man, a *King*) *and in their ſelf-will they digged down a wall* (enough to make an everlaſting breach in this diſtracted Kingdom) *curſed be their anger for it was fierce, and their wrath for it was cruel; I will divide them in Jacob, and ſcatter them in Iſrael*, Gen. 49. 6, 7. when and where *Simeon* and *Levi*, Laity and Clergy are partners in ſuch a grand iniquity, then and there this is Gods ſentence againſt them, and muſt be his Churches Prayer: but I have nothing to ſay to them, onely hope they will not be angry with me if I ſtill pray for their converſion, though I may not quietly preach for it: This ſmall Tractate ſpeaks to and of thoſe onely who ſtill keep the old true *Proteſtant Religion* of the *Church of England*, and with it their *Allegiance* and their *Conſcience*: and the ſpoke-man verily perſwades himſelf, that he is the meaneſt, not of ſeven, but of ſeventy ſeven thouſands of *Iſrael* (the true Sons of the Church) *that have not bowed their knees unto Baal*, *Baal Berith*, that is, *Baal for a Covenant*, in his holy pretenſions; but ſince turned into *Baal-Peor*, that

is *Baal* for the mount *Peor*, to over-top all, through the pride of his ſpirit, or *Peor* in the other ſence, to corrupt all, through the Libertiniſm of his fleſh (in his unholy performances) *Baal Peor* he is without queſtion, though beyond example, for all that have joyned themſelves to this *Baal* have not onely *eat the offerings of the dead*, Pſa. 106. 28. but alſo of the *Living*: and 'tis moſt notorious that thoſe of that unhappy City, which firſt began theſe troubles, and that they might do it with ſome colourable pretence, commonly called the moſt Orthodox Divines *Baals Prieſts*, are now themſelvs by the juſt judgement of God made *Baals bond-ſlaves*: and thoſe of the Miniſtry who were moſt defamed with that ignominious and falſe aſperſion, are by the mercy of God, the chiefeſt, if not the onely men of their order, who would rather loſe all, then be *Baals* Chaplains: they were frightned with the conſideration of that Text, which once made *Origen* break out with tears, and ſpeak rather with his eyes then with his tongue in the Pulpit, *Pſa.* 50. 16, 17. *verſes*: (Lord how many dumb Sermons ſhould we have now adays, by thoſe who would be thought the onely Preachers, if they would, as he did,

did, lay that Text unto their hearts) *but unto the ungodly, ſaith God, why doſt thou preach my Laws, and takeſt my Covenant in thy mouth, whereas thou hateſt to be reformed, and haſt caſt my words behinde thee; when thou ſaweſt a thief thou conſentedſt unto him,* &c. See who they were that moſt hated a Reformatiou amongſt us, even they who though they did cry it up, yet did practiſe it down; they who *did ſee a thief,* (yea, ſuch a thief as impudently anſwered the Prophets queſtion, *Mal.*3.8. *will a man rob God?* and put it out of queſtion) *and yet conſented unto him*; no wonder if ſuch men have *let their mouth ſpeak wickedneſs, and with their tongue have ſet forth deceit*: no wonder if the next *verſe* alſo concern many of them, *thou ſateſt and ſpakeſt againſt thy brother, yea, and haſt ſlandered thine own mothers ſon*; her trueſt, her beſt, her eldeſt Son, and withall, moſt of her true younger Sons: but 'tis not a ſlander can frighten them from their Religion, who fear God rather then men, *Illi mors ſibilus, cui plauſus vita*; they ſerved not God as hypocrites, and therefore have not fallen from his ſervice as Apoſtates; ſuch men are ſtill of the ſame Church (though they cannot ſo pub-

lickly profeſs it) and of the ſame Religion eſtabliſhed in that Church: and to them this Treatiſe belongs, which though it be not elegant enough to be (their Mothers) the Churches Apology, yet 'tis true enough to be the Churches doctrine: for that never taught other then true *Allegiance* to *Gods on earth*, then true *Conſcience* to God in heaven; and never thought that the one could be without the other: ſo that the true *Church of England* may ſtill with Biſhop *Jewell* in his Apology, give ſolemn thanks to Almighty God, *Quòd in Angliâ Regia Majeſtas non minuitur*, but it muſt be with relation to its Religion, not to the men that have pretended it: the Religion of the *Church of England* is for *Obedience* and *Faithfulneſs* to *Kings*, in the higheſt degree, though ſome outward profeſſours of that Religion, have been as highly for *diſobedience* and *unfaithfulneſs*, much more then we could have imagined, becauſe much more then others ever practiſed: but let not any man ſay, that to be an *Apoſtle* hath *Treaſon* in it, becauſe one of the twelve was a *Traitour*; eſpecially ſince our *Defender of the Faith* hath alſo defended the true profeſſours of our Church, in that his Seraphical

raphical Book εἰκὼν βασιλικὴ, the most unquestionable image of himself, of his *Piety*, of his *Patience*, and of his *Charity*; a book infinitely above the spirit of any man but *a King*; and as much above the *Piety* of any *King*, but such a *Christian King*, so throughly conversant with Christ, not onely in *his doings*, but also in *his sufferings*, not onely in the innocency of his life, but also in the persecutions of it: *E pectore multis tribulationibus macerato prodiêre Psalmi*, saith *Musculus*. "The Psalms of *David*, the sweetest of devotions, flowed from the bitterest "*Marah*, the bitterness of his soul: so our *David* could not have made such *Cherubical ditties*, fitting the best of Angels, had he not been persecuted and reviled by the worst of men: this discord gave occasion to that heavenly Musick: but I shew my defect of *Allegiance* whiles I thus labour to express it: that book is above all the acknowledgements of *Allegiance*, and can stoop no lower then the *Conscience*: Come and see a Miracle here all ye whose eyes are so wide open to see nothing, but what no body else can see, your own holiness; Come and see a *Dead King* ruling in his true Subjects souls, whom (whilest he was

living)

living) you would not ſuffer to rule over your bodies; but now he is dead, you muſt, and God grant onely *you* may, I ſay, *you* muſt expiate his death, either with your eyes or with your hearts; waſh away the guilt of it, either with your tears or with your bloud: beleeve it, all *annals*, and among the reſt ſome *Dypticks*, or *Church-Calenders* will ſpeak of him as a moſt glorious Saint; but I will not tell, how they will ſpeak of you: and now, if you can, come and call this doctrine, *Court-flattery*, which was preached, not when the King was on his Throne, but when he was going to the *Bar*, and publiſhed now he is in his *Grave*; then perchance it might have been thought Flattery, when there was a *Scepter* to adorn it, and a *Sword* to defend it; but now that 'tis ſo generally decried, ſo publickly diſcountenanced, ſo reſolvedly deteſted and oppoſed, it can be thought no other then a moſt divine ſoul-ſaving truth, which forceth conſcientious Miniſters to hazard their temporal ſafety by proclaiming it, becauſe they ſee you hazard your eternal ſalvation by reſiſting it: and yet to ſpeak but the plain truth, it is *flattery* at no time to ſay of Kings, *Ye are Gods*, for the

Text

Text avows it; But 'tis moſt deſperate *flattery* at any time, to ſay of Subjects, *Ye are Kings*, for the Text denies it; and 'tis not to be doubted, but thoſe men who have already flattered Subjects into Kings to make us ſlaves, will as eaſily flatter thoſe their Kings into Tyrants, to perpetuate our ſlavery: For my part, this I will ſay boldly, in regard of my calling as a Miniſter of the *Church of England*, not in regard of my perſon, who am the unworthieſt of all the Miniſtry, and I am not afraid of ſaying it before men, becauſe I am not afraid of ſaying it before God, *If I am deceived in this Doctrine of Allegiance and Supremacy, 'tis my Church hath deceived me*: and I humbly conceive, the *Church* will yet further ſay for her ſelf, *If I am deceived, God hath deceived me*; *Domine ſi decipimur, a te decepti ſumus, Lord, if I*, the now diſtreſſed *Church of England*, or the poor *Miniſters* who are truly of my Communion, be deceived in the points of *Allegiance* and *Supremacy*, 'tis thou haſt deceived us, for we are deceived by thy holy Word; and now let's hear that Word ſpeak for it ſelf, *Eccleſ.*8.2,3,4.

ECCLES.

ECCLES. 8. 2,3,4.

I counſel thee to keep the Kings Commandment, and that in regard of the Oath of God;

Be not haſty to go out of his ſight, ſtand not in an evil thing, for he doth whatſoever pleaſeth him:

Where the word of a King is, there is power, and who may ſay unto him, what doeſt thou?

Allegiance and *Supremacy* do belong to *Kings*, by the appointment, and from the authority of the *King* of *Kings*: 'tis from him they have the right to govern, 'tis from him they have the inſeparable Rights of Government, to be above and over all, which we call *Supremacy*; to be truly and faithfully loved, ſerved, honoured and obeyed of all, which we call *Allegiance*: two doctrines upon which Chriſtians did heretofore more ſeverely inſiſt then other men; and the Reformed Churches have hitherto more inſiſted then other Chriſtians; So that

Eccles. 8. 2,3,4.

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that we cannot fall from them but we muſt fall both from the glory of the true *Chriſtian Religion*, and from the (preſent) moſt glorious part of that, the *Reformation*: we muſt turn *Papiſts*, nay, the worſt of Papiſts, *Jeſuited Papiſts*, and renounce our *Reformation*: Doctrines both of a heavenly deſcent, for had they riſen out of the earth, they would have been more agreeable with the tempers of men, who had their original from thence, and ſtill have their affections there: but now they are ſo oppoſite, ſo repugnant to fleſh and bloud (corrupt fleſh and bloud, which is too proud and rebellious to endure a *Supremacy* over-awing it, too unfaithfull and licentious to endure an *Allegiance* bounding and confining it) that the moſt powerfull *Doctour of the Gentiles* writing of this Argument, is obſerved to labour exceedingly for variety of expreſſion, as if his adverſaries who before calumniated the weakneſs of his *preſence*, would now alſo in this calumniate the want of *Power* in his writings, and not ſo much as ſay *his Letters are weighty and powerfull, though his bodily preſence is weak, and his ſpeech contemptible*, 2 Cor. 10. 10. for though that bleſſed Apoſtle write very fully and expreſly

preſly of all points of Divinity, yet doth he ſeek out for demonſtrations chiefly in theſe three; *Juſtification by Faith in Chriſt*, *Reſurrection from the dead*, and *Obedience to the Civil Magiſtrate*; and he is particularly urgent and preſſing in this latter, to ſhew us that we ought moſt carefully to lay it up in our Conſciences, and moſt conſcionably to practiſe it in our lives and converſations; preparing and fore-arming the Church of Chriſt, againſt thoſe *wolves in ſheeps clothing*, thoſe *Godly ſeditious men, which ſhould ariſe after his departing, and ſpeak perverſe things, to draw away diſciples after them*, Act. 20.30. the like method did God himſelf obſerve in the Old Teſtament (and I hope that we *Proteſtants*, who take the Word of God onely for the Rule of our Faith, will not at one time reject both the New and the Old Teſtament) for leaſt men ſhould at any time among the Jews (as ſtiff-necked a people as our ſelves) either for Apoſtaſie refuſe, or for hypocriſie diſſemble, or for timorouſneſs conceal this heavenly doctrine which is ſo neceſſary for the ſalvation of ſouls; he which before with *Abraham* did provide himſelf a ſacrifice, doth here with his poſterity provide himſelf a *Prieſt*, ſends

ſuch

ſuch a *Preacher* as can neither be ſeduced with Apoſtaſie, nor corrupted with flattery, nor ſilenced with fear, even his own *holy Spirit* to preach it, in theſe words, *I counſel thee to keep the Kings Commandment*, &c.

Which words are not a Text but a Sermon concerning *Allegiance* and *Supremacy* due to Kings; wherein you have theſe three parts,

Firſt, The *Preacher*, אנכי *I.*

Secondly, The *manner of his Preaching*, *I Counſell*] *I counſel thee.*

Thirdly, The *Doctrines* of his Sermon, and they are two:

1. That of *Allegiance*, [*to keep the Kings Commandment, and that in regard of the Oath of God, Be not haſty to go out of his ſight*, v,2,3.

2. That of *Supremacy*, [*where the word of a King is, there is power, and who may ſay unto him, what doeſt thou?* v.4.]

I will handle theſe in their order; and Firſt of the *Preacher*, in this particle *I*: and who this *I* is, we may learn from the firſt words of the Book, *The words of the Preacher, the Son of David, King in Jeruſalem*; that is, the words of *Solomon* without queſtion,

ſtion, for no other Son of *David* was *King in Jeruſalem*: but why then doth not the Preacher ſet down his Name? he that had no leſs then ſix names can he not allow himſelf ſo much as one to be known by? for this Preacher had no leſs then ſix names, three properly his, and three allegorically his; the three properly his, were

1. *Solomon*, from peace, 1 *Chron.* 22. 9.

2. *Jedidiah*, *becauſe the Lord loved him*, 2 Sam. 12. 25. and this was a name of Gods own giving, who is not obſerved to give names in Scripture, but to ſuch on whom he ſtamped ſome great and glorious character of Excellency by reaſon of their office; as to *Abraham* and *Jacob*, who were both Prieſts and Prophets; to *Solomon*, who was a King; to *John Baptiſt*, who was a ſpecial Prophet; and to our bleſſed Saviour, who was all three; certainly to point out ſome eminency in them above the people; for though the *Congregation be never ſo holy*, yet have they nothing to do with the *Holy of Holies*, nor may any *Corah*, *Dathan*, and *Abiram*, without danger of going down into the pit, ſay, in oppoſition to *Moſes* and *Aaron*, *You take too much upon you*, Numb. 16. 3. when they take no more

then God hath given them.

3. *Lemuel*, Pro.31.1. [*The words of King Lemuel*] which muſt neceſſarily be this King *Solomon*, unleſs we could in the Text finde out ſome King of *Iſrael* whoſe name was called *Lemuel*, that was ſo holy, as to be a Pen-man of the holy Ghoſt: *Aben-Ezra* ſaith he was called *Lemuel quaſi* למו אל *Lamo El illis Deus*, becauſe he ordered the *Iſraelites* ſo in matters of Religion, (as appears 1 *Kin.*8.21.) that in his time they worſhipped God onely: others ſay, he called himſelf *Lemuel*, *quaſi* למואל *Lamouel quòd à Deo ordinatus fuerit*, becauſe he was ſpecially ordered or ordained of God, to preſerve his worſhip and ſervice; but we need not criticize upon words, whether *Lemuel* be *ordinans ad Deum*, or elſe *Ordinatus à Deo*, 'tis but little different in ſenſe, though much in ſound from that of *Jedidiah*, *beloved of the Lord*; he that is beloved of God, being ordained of him to enjoy his love, and ordering himſelf reciprocally to God, becauſe he loves him; theſe were our Preachers three Names which were properly his, and each of theſe well befits him as a Preacher of *Allegiance*; *a man of peace*, and *a man of God*, ordained of God for his *miſsion*, beloved

ved of God for his *Commiſsion*: we have alſo three more names of *Solomon* which were allegorically his too, and they are put all together, *Prov.* 30.1. *Agur, Ithiel,* and *Ucal*; *Agur*, a collectour or gatherer, *quòd ſapientiam colligeret*, ſaith *Jarchi*; he took pains firſt to gather his wiſedom, then to utter it: *Ithiel mecum Deus, God is with me*; and *Ucal, prævalebo, I ſhall prevail, I have been a Gatherer, God is with me, and I ſhall prevail*; three ſuch properties of a Preacher as ſhews him to come not from the camp of the Souldiers, but from the School of the Prophets, without which he ought not to preach, or we ſhall have little benefit *of*, and leſs *Allegiance in* his Sermons: ſo that all theſe ſix Names intimate ſo many properties in this, ſo many duties in any other Preacher; eſpecially of *this doctrine*, and are as ſo many obligations upon the hearers of it.

First, He muſt be *a man of peace*, that his life may agree with his doctrine, and his doctrine may agree with his Goſpel, which is or ſhould be the *Goſpel of Peace*; 'Tis a falſe Trumpet in *Sion* that ſounds the *alarm* to a temporal war againſt Kings, inſtead of a ſpiritual war againſt ſins: This doctrine

of *Supremacy* and *Allegiance*, being truly underſtood and carefully followed, will ſilence all ſuch Trumpeters, or make them ſpend their breath in vain; for it will not allow a *Co-ordination* of Soveraignty in the ſame Common-wealth, or two Supremes in one Kingdom, ſince that is much to gainſay the Rule of Chriſt, *Mat. 6.25. No man can ſerve two maſters*; but more to diſturb the peace of Chriſtendome, by ſetting up two maſters to claim that ſervice: "O "God, ſince the commands of men are ſo "different from and between themſelves, "that they will not allow us our outward "peace, make us to love thy commands, in "which there is no contrariety, that ſo we "may attain to that inward peace, which "this wicked world cannot give, and this "tumultuous world cannot take away.

Secondly, he muſt be a man *Beloved of God*, at leaſt according to the outward effect or ſigne of love, as being truſted with his Commiſſion; which muſt needs be a ſpecial grace or favour, *gratia gratis data*, though not *gratum faciens*; a grace or love in regard of his employment or function, though not of his perſon; (in that reſpect the Laity may be as much beloved of God

as

as the Clergy;) like as a Prince is thought to love him moſt whom he moſt employs, yet may not love the perſon of that ſervant, but his ability of doing him ſervice: ſo doth God ſometimes in his Miniſters; onely there is this difference, the Prince findes God gives the ability, and that gift is an undeniable argument of his love to the function, though not always of his love to the perſon that diſchargeth it: "O God, "let thy Prieſts, though clothed with ma- "ny infirmities in their Perſons, be al- "waies clothed with righteouſneſs in their "calling, leſt they ceaſing to be a ſweet ſa- "vour to thee, begin to ſtink in the no- "ſtrils of thy people; it being juſt with "thee to ſuffer profane men at firſt to vili- "fie, and at laſt to nullifie that calling, "whoſe Miniſters ſet a higher price upon "the advantages of this world, then upon "thy truth; and ſeek to pleaſe men by "venting diſtempers and Novelties, rather "then God, by preaching *Allegiance* and "*Conſcience*.

Thirdly, He muſt be *Lemuel*, *Ordinans ad Deum*, and *Ordinatus à Deo*, *ordering all to God*, and *ordained of him*; 'Tis not for every well-meaning (much leſs for every ill-

ill-meaning) man, to turn Preacher; unleſs we will exclude God from the Sermon: and a Prieſt that filleth his own hand, is like to fill the peoples heads with corrupt fancy, but never to fill their hearts with ſound Piety: "O God, let thoſe onely be "heard amongſt us, whom thou haſt ſent, "for none elſe are like to go on thine er-"rand, or deliver thy meſſage: men that "ſend themſelves do moſt commonly "preach themſelves, and labour to ſet up "a confuſion in the Preacher, that they "may expell Obedience out of the do-"ctrine.

Fourthly, He muſt be *Agur Ithiel* and *Ucal*, a gatherer, *God is with me, and I ſhall prevail*; theſe muſt all go together, becauſe the one produceth the other: a *gatherer*, from *hearing*, *reading*, *obſerving*; all little enough to get a *ſtock*, and oft times too little to get a *judgement* to diſpenſe it: he *gathers*, and is not therefore the leſs inſpired, for God is with him; his own *gathering*, hinders not Gods inſpiring: Study is no enemy to inſpiration, but rather advanceth it: *For God is with him, and he ſhall prevail*; firſt over himſelf to ſettle his own conſcience, then over others, to rectifie theirs:

theirs: "O God, endue thy Miniſters with "this righteonſneſs, that ſo thou mayeſt "make thy choſen people joyfull; joyfull "in the love and practiſe of their *Allegi-* "*ance*, that they may be joyfull in the te- "ſtimony of a good Conſcience; know- "ing that no man who is bound to *be ſub-* "*ject for Conſcience ſake*, can at the ſame "time be a bad ſubject, and yet have a *good* "*Conſcience*.

Thus our Preacher of *Allegiance* and *Supremacy* here, hath ſix names, and not one of them but well befits both his office and his doctrine; and yet he prefixeth not ſo much as one of them to the title of his Sermon; chiefly ſure to teach us, that the doctrine was not of his own invention, but of Gods Inſpiration: Like as the ancient Fathers in the firſt *Nicene Council*, would not ſet any date under the confeſſion of their faith, leſt it might be thought to be of their own making: *Hæreticorum tantùm conſuetudo erat, edere profeſſionem fidei, Chronologiâ temporum & conſulum conſignatam*, ſaith *Binius* (*in Concil. Chalc. p.* 416, 417. *edit. colon.*) ſo the Preacher here, would not put too his own Name, that he might not be thought to preach his own

words: and indeed the Hebrew Title of the Book [קהלת] plainly ſhews as much, which is not Ἐκκλησιαστὴς, but Ἐκκλησιάζουσα, either ψυχὴ or σοφία, not a *he* but a *ſhe Preacher*, that is, not a Preaching man, but a *Preaching ſoul*, or a *Preaching wiſedom*: and ſuch is our Preacher here, a *preaching ſoul* or *Conſcience* to himſelf, a *preaching wiſedom* to others, or a *preachiug ſoul* in ſetting forth humane frailties and falſities (for this Book was the publick teſtimonial of his repentance) and a *preaching wiſedom* in ſetting forth the divine power and truth.

And according to the Preacher is the manner of his preaching, which is my ſecond general part, he preacheth by a grave, judicious, conſciencious advice or counſell, *I counſel thee.*

Indeed in the Hebrew Text there is no ſuch word expreſſed, but yet by the propriety of that language 'tis neceſſarily to be underſtood, [*I to keep the Kings Commandment*] that is, *I warn thee*, or *I counſell thee*, or *I command thee to keep the Kings Commandment*: So *Aben-ezra* fills up the Text, וזנין אני אני אעיך או אוהירך "the "meaning of this particle *I* (ſaith he) is "this, I warn and counſell thee, or I com-

"mand

"mand thee: And ſince King *Solomon* was a moſt notorious ſinner before he was this *Preacher*, or *Preaching ſoul*, or *Preaching wiſedom*, we may thus gloſs upon his words.

Firſt, *I warn thee*, as my ſelf a *ſinner*, ſent to preach to my ſelf and others, there's Ἐκκλησιαστὴς the Greek Title.

Secondly, *I counſell thee* as a *Preaching ſoul*, ψυχὴ ἐκκλησιάζουσα, pouring out mine own *conſcience*.

Thirdly, *I command thee* as a *Preaching wiſedom*, σοφία ἐκκλησιάζουσα, ſetting forth Gods Truth, which two laſt make up קהלת the Hebrew *Title of this Book*: and all three are admirably conſonant with this doctrine of *Allegiance* in the beſt times, much more in theſe our wicked days, which are the laſt and the worſt of this wicked world, the earth growing weary of it ſelf now it is near its diſſolution.

Firſt, I warn thee as a *Preaching ſinner*, ἐκκλησιαστὴς: Angels happily can beſt teach us, becauſe they are *Intelligences*, pure underſtanding ſpirits; but ſurely men can beſt admoniſh us, who have been and are under the ſame infirmities of the body, under the ſame diſtreſſes of the ſoul: *Dives* could ſay S. *Luk.* 16.30. *If one went unto them from the*

the dead, they will repent; It is ſo here, one from the dead comes to preach repentance; one who had been ſo long dead in ſin, that he was certainly at hell-gate, but the hand of an extraordinary mercy pulled him thence; one whom others that looked more upon his ſin then upon his repentance, painted hanging betwixt heaven and hell, as being doubtfull of his ſalvation; ſuch a one as this, comes here to warn us to take heed of diſloyalty and diſobedience; himſelf a ſinner adviſeth us to repent us of our ſins; that he may keep us from thoſe plunges of conſcience, which himſelf hath ſuſtained: the memory of his own ſins is grievous unto him, and that makes him remember us of ours; he accounts his own burden intolerable, and therefore labours to diminiſh and leſſen ours; we were beſt give him audience, here is an *expertus loquor* in the Text; better ſee our ſins in his admonition, then in our own conſciences, better ſee them in our own conſciences here to condemn us, then hereafter to confound us; better men ſhew them us in the time of mercy, then God ſhew them us in the time of wrath: *Ego peccator*, I am a grievous ſinner, which have been guilty of much

much diſloyalty and diſobedience againſt the King of Kings my dread Soveraign Lord, *I warn thee to keep thy Kings Commandment*, and that in regard not onely of the *Oath*, but alſo of *the wrath of God.*

Secondly, *I counſel thee* as a *Preaching ſoul*, נפש in its firſt ſence, ψυχὴ ἐκκλησιαζουσα: I counſel thee as a *Preaching ſoul*, pouring out mine own conſcience, that I may have ſome influence upon thine: that Sermon comes neareſt to the ſoul of the hearer, which comes firſt from the ſoul of the Preacher; In other arts, the *beſt words*; but in Divinity *the beſt thoughts* are the moſt powerfull Oratory; *Conſcience* is the beſt *Eloquence*; the moſt perſwaſive arguments are neither ἐν τῷ πάθει in the *affection* of the hearer, nor ἐν τῷ λόγῳ in the *excellency* of the ſpeech, but ἐν τῷ ἤθει in the *conſcience* of the ſpeaker: God having ſpoken to the Preachers conſcience, makes him ſpeak to the conſciences of thoſe that hear him, nor is there a greater curſe upon earth then an hypocritical Miniſtery, that pretend zeal of Religion and want integrity of Righteouſneſs: for *if the Shepherd be ſmitten, the ſheep will be ſcattered*, S. *Mat.* 26. 31. if hypocriſie get into the Pulpit, 'tis no wonder

to

to finde it in the pew: If the *Clergy* once place Religion in fine words and fair pretences, no wonder if the *Laity* forſake all Religion to ſeek after a Reformation: Therefore our Saviour firſt ſaith, *ye hypocrites*, to the Scribes and Phariſees, and after that, to the common people, S. *Mat.* 15.7,8. *Ye hypocrites, well did Iſaiah propheſie of you*, you Doctours of the Law, that give falſe expoſitions upon the fifth Commandment, *v.* 5. *&* 6. and prefer your *Corban* before your *Obedience*: *Iſaiah* did firſt propheſie of you that were the *ſeducers*, and after that of them who were *ſeduced* by you, ſaying, (truly of both, but primarily of you) *this people draweth nigh unto me with their mouth, and honoureth me with their lips* (calling for a Reformation) *but their heart is far from me*; for 'tis full of rebellion: "O my bleſſed Saviour, do thou firſt preach that to "mine, which thou wouldeſt have me "preach to anothers ſoul, leſt I ſo preach, "as not to convert others, or ſo convert o-"thers as to condemn my ſelf.

Ψυχὴ ἐκκλησιάζουσα as a *Preaching ſoul I counſel thee, I warn thee* as a *Preaching ſinner*, I counſel thee as a preaching ſoul, I warn thee as a *preaching ſinner*, who by wofull experience

perience know the ſhaking palſies and convulſion fits that proceed from ſin; I counſel thee as a *Preaching ſoul*, ſpeaking that from mine own heart which I would have enter into thine: yet this is not all, I command thee as a *Preaching Wiſedom*, uttering no other then the truths of God, muſt alſo come in concerning this doctrine of *Allegiance* to Kings, σοφὸς ἐκκλησιάζουσα, that's קהלת in its other ſenſe, *I command thee* as a *Preaching Wiſedom*: It is ſaid of our Saviour Chriſt, S. *Mat.*7.29. *he taught them as one having authority, and not as the Scribes*; and the reaſon of his ſo teaching is intimated in that queſtion of thoſe who themſelves could not teach ſo in that queſtion of the Scribes, S. *Mat.*13. 54 *whence hath this man this wiſedom?* for Chriſt was indeed the the *wiſedom of God*, and this was the reaſon he taught in the *Power* and *authority* of God: ſo is it with them that preach Chriſt (whether it be as a *Saviour*, or as a *Law-giver*, for they who preach him but one of thoſe two, preach but half Chriſt) the more of *Gods Wiſedom*, the more of *Gods Power* is in their Preaching: as much as they have of the wiſedom of this world, whether it be in fancy or faction,

on, ſo much they have of weakneſs and impotency, as much as they have of the wiſedom from above, ſo much they have of power and Authority: and indeed this is the main thing pointed at in this word קהלת that is, קהלת חכמה *a preaching wiſedom*; to ſhew it was not *Solomons* but Gods Word, and not ſo much Gods Word as Gods Wiſedom; and therefore not to be read or heard as the word of man, but as the Word of God; If we look upon this Sermon in the Text, or any of the reſt in the whole Book, as the word of man, though as the wiſeſt of men, for ſo was King *Solomon*, we ſhall finde work for our wits to cenſure it, if not for our wilfulneſs to contradict it; (for no one book in all the Bible hath been more upon the rack, more ſtretched upon the tenter-hooks, by all ſorts of men, then this) but if we look upon it as the Word of God, which is our duty, not onely for this Sermon of *Allegiance*, but alſo for all the reſt contained in the Book, we ſhall finde matter for our *conſciences* diligently to obſerve, and for our *converſations* dutifully to practiſe: and as concerning this particular Sermon of *Allegiance* and *Supremacy* here in theſe verſes of

of my Text, it hath a peculiar preeminence of perſpicuity above any other in the whole Treatiſe, ſo that he that runs may reade, and he that reades muſt underſtand, and he that underſtands cannot gainſay it: whereas in many other doctrines of this Book, there is ſomething which through errour may be miſtaken, but more which through contumacy may be contradicted; Inſomuch as *Aben-ezra* tells us, that the wiſe men of the *Hebrews*, had once a conſultation of concealing this Book from their children, becauſe many things in it ſeemed to incline to a ſide or party, and that an heretical party, מטי"ם לצד המינות: and he inſtanceth in that place of *cap.* 11. *v.* 9. which though it carry much horrour in the concluſion, [*Know that for all theſe things God will bring thee to judgement*;] yet it ſeems to open a gap to all manner of Licentiouſneſs in the precedent conceſſion [*Rejoyce O young man in thy youth, and walk in the wayes of thy heart, and in the ſight of thine eyes*] but here our preaching wiſedom is ſo very plain, that there is not ſo much as a ſeeming conceſſion (though that be indeed the ſtrongeſt prohibition) for the leaſt diſloyalty againſt Kings, either in thought, word,

word, or deed: all three are captivated under an abſolute neceſſity of being true and faithfull: The *thought*, *v.*2, *becauſe of the Oath of God, for he knows the heart*: the *word*, *v.*4. *who may ſay unto him, what doſt thou?* the *deed*, *v.* 3. *Be not haſty*, &c. all which muſt needs recommend this doctrine to our great attention for the obſervation, but much more to our good affection for the practiſe of it: for we cannot but take notice, that this Book which was penned of purpoſe to ſhew the vanities of all things in the world, hath been abuſed by all ſorts of men to the patronage of their ſeveral vanities, onely the diſloyal ſubject never yet brought a proof from hence for his diſloyalty: the whole book is nothing elſe but *Speculum vanitatis*, a *Looking-glaſs* for men to ſee therein their vanities, not onely the vanities of their poſſeſſions, riches and honours, but alſo of their actions and affections and adminiſtrations; and the beſt of thoſe too; their actions and affections in the ſtudy of wiſedom, *c.*1,*v.*12. and performance of divine ſervice, *c.*5. *v.*1. and their adminiſtrations, even whileſt they adminiſter juſtice, ſaith *Tremellius* upon my Text, *Civilis adminiſtrationis vanitatem oſtendit*

oſtendit ex abuſu Tyrannico adminiſtrantium: he ſhews here the vanities of civil Government and Adminiſtration of Juſtice, becauſe of the Tyranny and Oppreſſion of thoſe that adminiſter it: But though we can willingly grant the diſcovery of Vanities in the adminiſtration of Government, yet we cannot finde the leaſt pretence for reſiſtance againſt that adminiſtration, no more then we can for defiance of wiſedom and publick devotion, becauſe of our mixing vanities with both: this very book that was made to ſhew men the vanities of their beſt actions, hath in many others been alledged to maintain the vanities of their worſt: the ſolitary Monk from this *omnia vanitas*, hath erected his exemption from common Offices of humanity, under pretence of meditating onely on Divinity; the inquiſitive Schoolman hath from hence raiſed his doctrine of perpetual doubting; from *cap.9. v.1.*) to the great diſcomfort and greater deſtruction of ſouls: the profane Libertine hath from *cap.3.v.19.* learned to ſcoff at the thought of the reſurrection or eternal life; and the ſtupid worldling, from *cap.2. v.14,15.* hath learned to ſlight the thought of death; and ſo we

might inſtance in many more particulars; Onely the ſin of undutifulneſs and unfaithfulneſs to Kings never yet from any part of this Book hath obtained ſo much as a ſeeming defence; which ſhews, that our Preacher in this matter laboured to be a *Preaching Wiſedom*, not onely to the *wiſe and learned*, but alſo to the *ignorant and fooliſh*; to leave even the meaneſt of the people inexcuſable for this ſin, this horrid ſin of diſloyalty, which though it leaſt lodgeth in their hearts, and is never to be contrived by their heads, yet is alwaies acted by their hands: Let a man be never ſo impatient in hearing (as *Feſtus* was to S. *Paul*, Act. 26.24. which made him lay the imputation of madneſs upon the Apoſtle for the *words of truth and ſoberneſs*, *v.*25.) Let him be never ſo inconſiderate in cenſuring, as the *Barbarians* were to the ſame S. *Paul*, *Act.* 28.4. thinking him at firſt a *murderer*, whom preſently after *they were ready to worſhip as a God*: Laſtly, let him be never ſo imprudent in collecting and obſerving, looking rather upon the ſound then upon the ſenſe of the Text (like thoſe Interpreters of weak judgements but ſtrong perſwaſions complained of, 2 *Pet.* 3.16. which

which were ſo *unlearned* as to underſtand nothing, yet ſo *unſtable* as to wreſt every thing) yet this doctrine of *Allegiance* cannot poſſibly be miſtaken, much leſs depraved, either by his *impatient* hearing, or by his *inconſiderate* cenſuring, or by his *imprudent* collecting: Let him run a way with what piece of it he can, and take it without reſpect or relation to the whole (which hath hitherto much wronged Gods Word both written and preached) yet 'tis not poſſible for him to take ſo little of the Text, but it will be able both to ſtop his mouth and condemn his heart: So that here we may forgoe that incomparable Rule of the Civilians, *Incivile eſt particulam aliquam Legis ſumere non perſpectâ totâ Lege*; "'tis "very uncivil to lay at the catch with the "Law, and take that onely which ſerves "our own turn, I ſay we may forgo this Rule (which yet is much more true of Gods then of mans Law) and notwithſtanding fear no miſchievous tenents or practiſes, to be deduced from this portion of the Text: In a word, let any ſeditious miſcreant deal here with *Solomon*, as *Saul* did with *Samuel*, as he turns about to go away from him, being reſolved not to ſerve his purpoſe; lay

hold upon the *skirt of his mantle* and *rent* it of, yet that very little parcel will ſignifie unto him, that if he perſiſt in his willfull diſobedience, *The Lord will rent him from his Kingdom,* and *that the ſtrength of Iſrael will not lye nor repent,* 1 Sam. 15.27, 28,29. but *teacheth Iſrael, there is no way for them to be ſaved,* that are guilty of ſuch a diſmal lie, but by repentance which may ſatisfie us, that our Preacher here in this Doctrine of Allegiance is a *Preaching Wiſedom* beyond himſelf in other Doctrines, that begin and end where you will, catch what you can of the Text, it will wholly ſpeak for your King and will ſilence you: I know not how I have been over preſſive in this patticular almoſt to a *Tautology*; But that can never be too much ſpoken which can never be enough underſtood: [a *preaching ſinner*, a *preaching conſcience*, a *preaching wiſedom*; I hope we ſhall accordingly open not our ears but our hearts to his doctrine; a *preaching ſinner* (who hath ſin in his perſon not in his Sermon) is fitteſt to admoniſh us; a *preaching conſcience* is fitteſt to adviſe us; a *preaching wiſedom* is fitteſt to overrule us: here is not onely *conſcience* and *wiſedom* preaching this doctrine

ſtrine that we may not ſin againſt it, but here is alſo a ſinner preaching it, that we may repent us after we have ſinned: *Solomon* preaching before his Apoſtacy at the *dedication* of the Temple, 1 *King.* 8. 22. where he was firſt a Preacher & had his firſt Congregation) and afterwards in his *Proverbs* and *Canticles* is a miracle and monument of grace; but preaching in *Eccleſiaſtes* after his wives had ſeduced him to be a Chaplain to *Chamoſh the abomination of Moab*, 1 *King.* 11. 7. he is a miracle and monument of mercy; O the infinite comfort from ſuch a preacher if we follow him! O the infinite condemnation if we do not!

And ſo it is high time I ſhould paſs from the Preacher and the *manner* of his preaching, to the *matter* of his Sermon, *To keep the Kings Commandment*, &c. wherein are compriſed two doctrines that inſeparably belong to Soveraignty, the one of *Allegiance*, the other of *Supremacy*; the doctrine of *Allegiance* is clearly ſet down *v.* 2, 3. and that of *Supremacy*, *v.* 4. the firſt teacheth the duty of Subjects, the ſecond ſheweth the reaſon of their ſubjection: *Allegiance* is the duty of Subjects, and *Supremacy* is the reaſon of their ſubjection: In both it

muſt be my endeavour onely to make my ſelf and you truly underſtand this Preachers Sermon, and ſo lay it to our conſciences as he propounds it: for *Solomon* here ſpeaks both of *Allegiance* and *Supremacy*, as they concern the conſcience and divine obligation, not as they concern humane conveniences or conſultations: therein ſhewing himſelf a true Preacher, ſpeaking to mens ſouls by which they hope to live in the next, not to their intereſts by which they do live in this world; & firſt of the *Allegiance*.

A Sermon of *Allegiance* can never be unwelcome to a good Subject, or a good Chriſtian; not to a good Subject becauſe it puts him in minde of that condition wherein God hath placed him; not to a good Chriſtian, becauſe it puts him in minde of that duty which God hath commanded him: and here is a Sermon of *Allegiance* briefly but fully ſetting it forth in its poſitive and in its privative act.

1. In its *poſitive* act, to be true and faithfull to the King, in loving, honouring, and obeying him; loving his perſon, honouring his authority, and obeying his commands: *I adviſe thee to keep the Kings Commandment*, and the reaſon thereof, *and that becauſe of the Oath of God.* 2. In

2. In its *privative* act, not to be guilty of any diſloyalty or diſ-allegiance, either in affection, *Be not haſty to go out of his ſight*, or in action, *ſtand not in an evil thing*, and the reaſon thereof, *for he doeth whatſoever pleaſeth him.*

Firſt, Of the poſitive Act of this Allegiance, to be true add faithfull to the King, in *loving*, *honouring*, and *obeying* him, in theſe words, *To keep the Kings Commandment*: 'tis in the Hebrew, פִּי מֶלֶךְ שְׁמֹר *Os Regis obſerva, obſerve the Kings mouth*: to obſerve argues an act of loving, honouring and obeying; In this ſenſe doth God ſay unto the Jews, *Ye ſhall obſerve all my ſtatutes*, and Chriſt ſaith unto his Apoſtles, *Teaching them to obſerve all things*, Matth. 28.20. that is, to love, honour, and obey them: So here, *to obſerve the mouth or command of the King*, is, to love, honour, and obey his commands, with an unwearied diligence, with an undiſturbed patience.

Firſt, It is to *love* them; for who cares to look after that which he doth not regard? *Ubi amor ibi oculus*, is as true when made convertible, *ubi oculus ibi amor*; the eye is the quickeſt meſſenger of the ſouls

affection, yet not ſo quick as at any time to go without its errand.

Secondly, It is to *honour* them; and that not curſorily or meerly for faſhion ſake, but with the engagement of the ſoul to know them diſtinctly, and to perform them diligently: there is an outward honour in ὀφθαλμοδουλία, in *eye-ſervice*, or the ſervice of the man; but there is moreover an inward honour in ψυχοδουλεία, in *ſoul-ſervice*, or the ſervice of the minde; the firſt is in all manner of ſerving, and the ſecond is peculiarly in obſerving.

Thirdly and laſtly, It is to *obey* them; for obſervation is vain where it is not active; and idle, where it is ineffectual; which makes our Saviour joyn *obſerving* and *doing* both together, S. *Mat.*23.3. *that obſerve and do*, and conſequently the Preacher here bids us ſo obſerve the Kings Commands as to be ſure not to leave them undone, for then our obſervation will but make us guilty of the greater contempt: the wiſe Hiſtorian ſets thoſe down for little better then a mutinous rabble, of whom he ſaith, *Interpretari magis quàm exequi*, they were more ready to interpret then to execute all commands: truly to obſerve a command is

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to love, honour, and obey it, and not onely ſo, but alſo with the greateſt patience, as 'tis *ſerving*, with the greateſt diligence, as 'tis *obſerving*: with the greateſt *patience*, as 'tis *ſerving*, for what more tedious then wholly to attend upon anothers will and pleaſure? yet this you muſt do if you are bound to *ſerve*, for that is to *wait*; and with the greateſt *diligence* as 'tis *obſerving*, for wherein can you be negligent if you may not once cloſe, much leſs turn away your eye? yet this you may not do if you muſt *obſerve*, for that's to *watch*: as then this word intimates *waiting*, it requires all poſſible patience; and as it intimates *watching* it requires all poſſible diligence; and yet neither patience nor diligence can be ſo great as is the reaſon of them both, in the next words, *and that in regard of the Oath of God*: where *Aben-Ezra's* gloſs is moſt admirable, a Jew writing to the admiration, yet much more (as the caſe now ſtands with us) to the ſhame of Chriſtians: the "Preacher (ſaith he) uſeth two ſuch argu-"ments as are both unreſiſtable; the one "is the word of the *Kings mouth*, the other "is the *word of thine own mouth*; מרה שיצא מפי המלך "*for what hath proceeded*

"*from*

" *from the Kings mouth*; מה שיצא מפיך
" *for what hath proceeded from thine own*
" *mouth*; that is to ſay, becauſe he hath
" commanded, and becauſe thou haſt cove-
" nanted ſo to do, *ſc.* to be true and faith-
" full to thy King: and the ſame Doctour
" goes on as admirably, כי המלך לא ינקה
" for a *King among men* will not acquit him
" that rejects his word, ומלך האמת and
" much leſs will the King of truth, the
" King of Kings *hold him guiltleſs that ta-*
" *keth his Name in vain*: here is a proba-
ble conjecture, that among the Jews there was ſome kinde of Oath made unto their Kings, not unlike to our Oaths of *Allegiance* and *Supremacy*; there is mention made of a *League* or *Covenant* that King *David* made with *the Elders of Iſrael in Hebron before the Lord, when they came to anoint him King*, 2 Sam. 5. 3. which Covenant was reciprocal without queſtion, that *David* ſhould not moleſt them for making *Iſhboſheth* King for two years, and after *Sauls* death, yet ſtaying five years longer before they came to anoint *David* King over them (ſaith *Kimchi*) and conſequently that they ſhould play no more ſuch pranks with him; be no more falſe to nor averſe from his Sove-

raignty;

raignty; though mention is made onely of *David* in the Covenant, as of the chiefeſt party, yet the *Elders* did ſwear too, by *Kimchi*'s own confeſſion, though he record not the words of their part of the Oath; and indeed it were ſtrange if a Nation inſtructed in the Law of God ſhould againſt that Law be forward to binde it ſelf under an Oath not to do good to ſuch or ſuch a man, (ὅρκῳ πιστοῦται τὸ δεῖνι μὴ παρέξειν ὠφέλειαν ſaith *Philo* of his own Countreymen) and not be much more forward to ſwear *homage* and *allegiance* to their Kings, which that Law did oblige them to; but 'tis ſufficient for us that the Jews did think themſelves bound without any peculiar Oath, by vertue of their general Covenant with God, To be true and faithfull to their Kings, for that the fifth commandment was one of thoſe ten to which they had vowed their obedience; nay it was indeed *the firſt commandment of promiſe*, and they looked by their obedience to inherit the *promiſed land*: and if that nation did think ſo religiouſly of the *obligation* of an *Oath* or *Vow*, as to pretend that for an actual breaking of a commandment, (as it was anſwer enough for them why they did not relieve their father

ther or mother, to ſay, they had ſworn by *Corban* (*by the gift on the Altar*) not to do it, *Mat.* 15. 5. what will become of us who have ſworn to the keeping of this commandment, to the honouring of our Father, and rather then keep the commandment will break our *Oath*; *Jews*, *Phariſees* and *Sadducees* that deny the reſurrection, *ſhall riſe up in judgement againſt this generation and ſhall condemn it*; for they made the keeping of an Oath their pretence for breaking the fifth commandment; but we have nothing, ſave the breaking of an Oath, or rather of many Oaths to alledge for our ſelves, in that we have ſo ſhamefully broken it; and can onely ſay, we have made our ſelves guilty of *perjury*, that we might be guilty of *rebellion*; what? have we not as great *hopes* as had the Jews, have we not as great *Promiſes* as they had? why then ſhould we have a leſs *obedience*? To be undutiful is not the way to obtain our inheritance in earth much leſs in heaven; eſpecially ſince God looks upon this grand undutifulneſs to kings, as if it were unto himſelf: And we may challenge all *Chriſtendom* to ſhew us any nation or people, that is not fully as defective in *Conſcience*, as

as it is in *Allegiance*. *Jannes* and *Jambres* that firſt withſtood *Moſes* (Gods immediate *Vicegerent* though not to them) and *then reſiſted the truth*, having left this unhappy legacie to all their followers, that as they are *men of corrupt minds*, for want of *obedience*, ſo they are *reprobate concerning the faith*, for want of a good *Conſcience*.

God will not ſo far countenance rebellion, as to let the true Religion long continue, and much leſs thrive under it: and 'tis the general obſervation of all ſound Divines, that the Scripture doth moſt commonly joyn the fear of God with *Obedience* to Kings, as 1 *Pet* 2. 17. *Fear God, Honour the King*, not ſuppoſing the one poſſible without the other; and to ſhew it is not, they are both joyned together in one act of *Fear*, *Prov*. 24. 21. *My ſon, Fear God and the King, and meddle not with them that are given to change*; as if he had ſaid, they fear neither: They that out of levitie, much more out of malice, fear not to forſake their *Allegiance* to their King, cannot fear to forſake their *Conſcience* to their God. 'Tis onely the Calendar of Antichriſt that can put thoſe in for *lovers* of God, who were *haters*, and who were,

were, or would have been *Murderers* of Kings; As S. *Faux*, S. *Garnet*, S. *Ballard*, our homebred Traitours; S. *Jaquis Clement*, who murdered *Henry the third*, and S. *Raviliak* who butchered *Henry the fourth* of *France*; why do they not alſo write (as ſome old Hereticks did in effect; of whom *Epiph. hær.* 18. Σεμνύνονται δὲ συγγενεῖς εἶναι τῆς Καὶν καὶ τῶν Σοδομιτῶν, καὶ Ησαῦ καὶ Κορὲ, καὶ ὅτι, φασὶν "εἰσὶ τῆς τελείας, καὶ ἄνωθεν γνώσεως, They boaſt "of their kindred with *Cain*, and the So-"domites, and *Eſau*, and *Corah*, and *Ju-"das*, and ſay theſe onely were endued "with wiſdome from above) I ſay, why do they not alſo write S. *Eſau* for hating, S. *Cain* for killing his brother: S. *Cham* for ſcoffing, S. *Abſalom* for perſecuting his Father? S. *Corah* for reviling, S. *Judas* for deſtroying his Maſter, and S. *Lucifer* for endeavouring to deſtroy his God? A King, much more a Religious, a juſt, a mercifull, a wiſe King, is all theſe; A *Brother*, a *Father*, a *Maſter*, a *God*: 'Tis not I that ſay ſo, 'tis my Saviour, S. *John* 10. 34. *I have ſaid ye are Gods*, 'and the Preacher here ſaith little leſs, when he gives this reaſon for *Obedience*, *becauſe of the oath of God*: and ſure I am, damnation is not ſo plainly

plainly threatned in all the Bible, to any ſin againſt God, as 'tis to this of Diſobedience, which ſtrikes at him through *the Kings loyns*: for ſinners of a high nature, though they have the ſame ſentence in effect, as that *They ſhall never be forgiven, &c.* S. *Matth.* 12. 32. yet 'tis not delivered after ſuch a terrible manner, 'tis not ſaid, They ſhall be damned; but of thoſe that live and die in the guilt of this ſin it is ſaid in plain terms, *They ſhall be damned, Rom.* 13. 2. *They that reſiſt,* (living and dying in that reſiſtance) *ſhall receive to themſelves damnation*: This is the judgement of the Scripture, and this was the judgement of the Church for near *five hundred* years together after Chriſt, in the firſt and beſt times of Chriſtianitie; hence S. *Ambroſe* pronounceth this ſentence concerning *Maximus* that had riſen up in open rebellion againſt his Sovereign Lord the Emperour *Gratian* and murdered him, but was himſelf ſhortly after ſlain by *Theodoſius*: *Maximus occiſus eſt, nunc in Inferno docens exemplo miſerabili, quàm durum ſit arma ſuis Principibus irrogare: Ambroſ. in orat. funebr. de exitu Theodoſii)* "*Maximus* is ſlain, "and being now in hell teacheth by his

"miſerable

" miſerable example, how diſmal a thing it " is for ſubjects to take up arms againſt " their Prince; a terrible ſaying, and a more terrible Hiſtorie in the Records, but yet good in the uſe, and comfortable in the example of it; for it proclaims to us, that our *Gratian* will not long be without a *Theodoſius* to avenge his bloud; God keep them from hell that did ſhed it: and S. *Ambroſe* his expreſſion comes very near our caſe, For *Arma ſuis Principibus irrogare*, is to lay a kinde of Tax or Aſſeſsment upon the King, by forcing him to raiſe or keep an Army in his own defence; *Maximus* is in hell (ſaith S. *Ambroſe*) for doing this, and killing his maſter as it were in a huddle, and by the chance of war, (if I may ſo ſpeak) then much more will thoſe Rebells be tumbled down headlong thither, who upon deliberate conſultations put their King in continual danger of death, and lengthened their *bloudthirſtineſs* to *bloudguiltineſs*, their *bloudguiltineſs* to *Parricide*, but ſhorten their Parricide by once murdering: 'Tis very dangerous to injure Kings; but more dangerous to ſay, we may by law kill them, (*cum laude interimi poſſint*, being now diſowned by *Mariana's* own diſciples)

diſciples) ſince God Himſelf is their pledge or undertaker, *Iſa.* 38. 14. *O Lord I am oppreſsed, undertake for me,* 'tis in the Hebrew ערבני *Be thou my pledge:* A apledge muſt be *ejuſdē generis*, of the ſame ſtock, of the ſame value, not onely Ἀντίψυχος (as the Greeks call him) one that will engage body for body, ſoul for ſoul, but alſo Ἰσόψυχος, one that hath a body & a ſoul anſwerable to that engagement: and conſequently none can have God for his pledge, but he that is Ἰσόθεος *Like unto God*; none can have Chriſt for his pledge, but he that is Ἰσόχριστος *Like unto Chriſt*; all true beleevers are ſo, & as they are ſo, may comfortably uſe this prayer of the Prophet *Chriſt*, Chriſt a *King* and a *Prieſt*, they *a Royal prieſthood*, 2ª *Pet.* 2. 9. (yet neither Kings to uſurp the Crown, nor Prieſts to invade the pulpit) He anointed, ſo they; But every good King is more then ſo; *Hezekiah* had upon him a double ſtamp of Chriſts image, not onely as a *King* ſpiritually, to govern his own affections, but alſo as a *King* temporally to govern Gods people: and in that regard he had a double title to ſay unto his Saviour, *Be thou a pledge for me*, not onely as a true Beleever, but alſo as a Religious King; the text

is plain, *Touch not mine Anointed*, for one of theſe little, much more for one of thoſe *Great Kings*; and *David* cauſed him to be put to death, that did but help to kill *Saul*, though he were required ſo to do by the King himſelf, 2 *Sam.* 1. 9. 14, 15, 16. Saul could not give leave for his own ſubject to kill him, much leſs could his ſubject take that leave without his giving: ſo that *The oath of God* in my Text may not unfitly be interpreted *The curſe of God*; *ſcil.* upon us and upon our children, in caſe we be guilty, according to thoſe words of *Dan.* 9. 11. *Therefore the curſe is poured upon us, and the Oath that is written in the law of Moſes the ſervant of God, becauſe we have ſinned againſt him*; this Oath that is written in the law of *Moſes* is no other, but thoſe curſes that are pronounced, *Deut.* 27. and 28. the ground of the *Commination in our Liturgy*, which lawleſs men may eaſily put out of the Church, but they cannot ſo eaſily put themſelves out of thoſe curſes: Among the reſt this is one of them, *Curſed be he that ſetteth light by his father or his mother*, and *All the people ſhall ſay Amen*, *Deut.* 27. 16. much more if he be bound not onely by the commandment, but

but alſo by the *Oath of God to honour Him*; it being *Farchies* note upon *Lam.* 2. 10. "That *Nebuchadnezzar* though at firſt "he ſo far reverenced the *elders of Sion* as "to put them in coaches, yet when they "ſpake but ſlightly concerning *Zedekiahs* "Oath to him, which he had ſo ſhame-"fully broken, he then tied them by the "hair of the head to the horſes tails, and "ſo dragged them *to Babylon*. He that can make light of an Oath, not onely God, but alſo the *Heathen that know not God*, will expoſe him to ſhame, becauſe he hath expoſed himſelf to all manner of wickedneſs.

And this much, or rather this little (for in this argument *non tam copia quàm modus quærendus eſt*) concerning the poſitive Act of *Allegiance*, *To keep the Kings commandment*, and the reaſon of it, *Becauſe of the Oath of God*. Come we next to the privative act thereof which is, Not to be guilty of *Diſallegiance*, verſ. 3. *Be not haſty to go out of his ſight, ſtand not in an evil thing, &c.* wherein is forbidden all manner of *Diſallegiance* and diſloyalty; not onely in the Action, but alſo in the Affection: *Be not not haſty to go out of his ſight*; there's forbidden Diſallegiance in the *Affection*, and

ſtand not in an evil thing, there 'tis forbidden in the *Action*; and the reaſon of both; *For he doeth whatſoever pleaſeth Him:* Firſt here is forbidden Diſloyalty in the *Affection*, *Be not haſty to go out of his ſight*:

1, Be not eaſily induced to take diſlike or diſtaſte againſt Him, by undervaluing his Perſon, and misjudging or miſrendring his Actions; for either of theſe will bring thee in time to undervalue if not to undermine his Authoritie: therefore ſaith God himſelf, *Exod.* 22. 28. *Thou ſhalt not revile the Gods, nor curſe the Ruler of thy people*; 'tis in the Hebrew, אלהים לא תקלל *Deos nè vili pendas*, Thou ſhalt not think or ſpeak lightly of the Gods, that is, of *Princes* and *Governours* who are called *Gods*, becauſe they are his Vice-gerents: *Deos, Dei ipſius agentes vicem*, ſo *Tremellius*: He calleth thoſe Gods, who are Governours in Gods ſtead; and S. *Paul* acknowledgeth this Text to be a part not of the *Judicial* but of the *Moral Law*; ſaying for himſelf and all after him, *It is written, Thou ſhalt not ſpeak evil of the Ruler of thy people*, *Act.* 23. 5. The ſame command which is more particularly expounded by our Preacher, *Eccles* 10. 20. where the

the very ſame word הקדל that was uſed *Exod.* 22. 28. indefinitely concerning any Governour, is particularly joyned with מלך *the King*, as the chiefeſt, for 'tis ſaid, *Curſe not the King, no not in thy thought*: Be not haſty to think amiſs of Him, for ſuſpicion is a diminution of reverence, and therefore 'tis not ſafe (if it be lawfull) to ſuſpect them whom we are bound to honour.

But *Tremellius* gives us another gloſs, *Nè perturbatè à facie ejus abito*, moſt ſignificantly to the Hebrew, "Do not turn "away from Him as if thou wert angred "or troubled. Thus *Sheba* and the *Iſraelites* turned away from *King David*, after their expoſtulations, 2 *Sam.* 19. 41, 43. And more then thus, they turned away from Him in the next chapter, 2 *Sam.* 20. 1, 2. At firſt it was, *why have our brethren the men of Judah, ſtollen thee away*, 2 *Sam.* 19, 41. A meer groundleſs ſurmiſe of the Kings being addicted to a private partie, if not of his being miſled by it; but at laſt, the trumpet is blown, and they ſay, (ſhame upon them Miſcreants for ſo ſaying) *We have no part in David, neither have we inheritance in the ſon of Jeſſe*; and to ſpeak Gods truth in Gods cauſe, It is very difficult, if not

ſible, for any man to have the leaſt tincture of diſloyaltie in his affections, and not to ſhew it in his words and actions, ſince *out of the abundance of the heart, both the mouth ſpeaketh, and the hand acteth:* which brings me to the ſecond part of this prohibition, that forbids all diſloyaltie in the action, *Stand not in an evil thing.*

For who is it that is not too haſty in his affection to err there, ſometimes by hatred, ſometimes by anger? Let ſuch a one be far better then a man, let him be an Angel; but he that without conſideration or conſcience, can put all his haſty affections of hatred or anger into actions, let him be worſe then the worſt of men, let him be a *Devil; Humanum eſt errare, diabolicum perſeverare*, "'Tis the part of a man to fall "into errour, but 'tis the part of a Devil to perſiſt in it: haſty affections of evil may go for errours or infirmities common to man, of which *Who can ſay I have made my heart clean, I am pure from my ſin? Prov.* 20. 9. But premeditated conſultations, and actions of miſchief, have too long a continuance in the ſoul, not to defile the heart, and too great a ſway there, not to harden it: wherefore if thou think an evil thing,

thing, yet abide not in that thought; however do not ſo think it as to do it; and if thou haſt done an evil thing, yet abide not in that doing, do not ſo do it as to ſtand in it; *Stand not in an evil thing.* It ſhould not get into thy mind to think it, nor into thy affection to deſire it, much leſs into thy action to perform, and leaſt of all into thy reſolution to approve it; and all theſe do more particularly concern that evil thing of *Diſloyaltie*; for it is much to be obſerved, that amongſt all the affections no one is reciprocal betwixt God and man, but onely *Love* not *Fear*; for we muſt fear him, but he cannot fear us: not *hatred*, for he may hate us, but we may not hate him; but *love* ſo proceeds from God to man, as that it may lawfully, or rather muſt dutifully be returned back again from man to God: and juſt ſo is it with *Kings* and *Princes*, we may ſafely return them *love* for love both in our affections and in our actions, but we muſt take heed of making other returns, ſuppoſe *hatred* for hatred, becauſe they are called *Gods*.

And it is a moſt remarkable hiſtorie that is recorded concerning *Saul*, a wicked King; the ſame *Samuel* that ſaith unto

Him, *God hath rejected thee,* durſt not himſelf reject Him: He that tells Him, *God hath rent the kingdom of Iſrael from thee this day*, had not withall rent his own *Allegiance* from his King: For though he came no more to ſee *Saul* till the day of his death, nevertheleſs he heartily mourned for him, 1 *Sam.* 15. 35. Nay obſerve yet more, *David* himſelf after He was anointed King, yet waits Gods time and way to be actually inveſted in the kingdom, and is very tender concerning the point of *Diſallegiance* to his yet ſurviving *Sovereign*; *His heart ſmote him becauſe he had cut off Sauls skirt*, 1 *Sam.* 24. 5. (what would it have done, if He had cut off His head?) Nay he would not let any of his ſervants touch Him, verſ. 6, and 7. and gives the reaſon of it, verſ. 10. *I ſaid I will not put forth mine hand againſt my Lord, for He is the Lords Anointed*. Nay, yet further, He refuſeth not to ſwear *Fealtie* and *Allegiance* to Him, and *kindneſs* to his *poſterity after him*, v. 21, 22. and did exactly keep his Oath in ſlaying thoſe who brought him the head of *Iſhboſheth*; ſo carefull was *God* of *David*, and *David* of himſelf, that though he were made King, yet he made not his

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own way to the poſſeſſion of the kingdom nay yet more, after another perſecution, he is ſtill the ſame man, 1 *Sam* 26. 8, 9, 10, 11. and will rather flie for the ſafety of his own life, then ſeek to deſtroy his Sovereign: he was afraid to go a *King-catching* for fear that might teach him to go a *King-killing*; therefore he ſaith, *There is nothing better for me, then that I ſhould ſpeedily eſcape into the land of the Philiſtines*, 1 *Sam.* 27. 1. and at laſt when the *Amalekite* had done this horrid act of killing King *Saul*, (for no Iſraelite would do it, the Armour-bearer that was not afraid to kill himſelf, was afraid to kill his King, 1 *Sam.* 3. 4, 5.) you ſee how *David* puniſhed him for doing it, cauſed him to be put to death, and ſaid unto him, *Thy bloud be upon thy head, for thy mouth hath teſtified againſt thee*, ſaying, *I have ſlain the Lords Anointed*, 2 *Sam.* 1. 14, 15, 16. and moreover curſed the place where it was done, v. 21 *The mountains of Gilboa muſt have no more dew nor rain, becauſe upon them had been ſpilt the Kings bloud*; and *He bids not tell it in Gath, nor publiſh it in the ſtreets of Askelon, leſt the daughters of the Philiſtines rejoyce, leſt the daughters of the uncircumciſed*

ciſed triumph, v. 20. He looks upon this act as the reproach of *Iſrael*, though it were done by an *Amalekite*, how much more if the *Iſraelites* themſelves had done it? and in truth they were very much guilty of it; for it was their not deſtroying *Amalek* within, that made God leave *Amalek* without to deſtroy them: for as this *Amalekite* had not been left to kill King *Saul*, if *Saul* had obeyed Gods commandment of utterly deſtroying *Amalek*, 1 *Sam.* 15. 3. ſo queſtionleſs, If *Iſrael* had deſtroyed the ſpiritual *Amalek* for warring againſt them, (which is the reaſon why *Amalek* was to be deſtroyed, 1 *Sam.*15.2.) That is, the ſinfull luſts of the fleſh, which warred againſt the Spirit, and made them in their hearts return into *Egypt*, God had not ſuffered *Saul* to ſpare the temporal *Amalek* without them: 'twas once in their power to have deſtroyed *Amalek*, but now 'tis in *Amaleks* power to deſtroy them; and they may pronounce that as a ſentence, which their brethren afterwards pronounced onely as a wiſh or imprecation, *His bloud be upon us and upon our children*: 'tis our not deſtroying the ſpiritual *Amalek*, hath given the temporal *Amalek* power to deſtroy

deſtroy both our King and us, and our childrens children.

In all theſe particulars, of *Samuels* mourning, of *Davids* relenting, lamenting and weeping, of *Sauls* periſhing not by an *Iſraelite*, but by an *Amalekite*, of the *Amalekites* being put to death, and *mount Gilboas* being put out of heavens bleſſing, the Word of God doth as it were make Proclamation in the name of the King of heaven, *That it is, it can be no other then a fire from hell, that cannot be quenched but by a Kings bloud.*

But what ſhould the Preacher talk of hell to *Amalekites* that look not after another world, ſo they may enjoy this? Let us therefore ſee what ſucceſs of diſloyaltie he bids them expect, even in this world: and ſure 'tis like to be none of the beſt; for there is upon earth a Power, if not a Perſon left to puniſh it, even the very ſame power which ſuch men abuſe, and therefore will not be tardie, may not be ſparing. 1. their puniſhment, as it follows in the next words, *For he doeth whatſoever pleaſeth him: Be not haſty to go out of his ſight*, much more, *Be not haſty to put him out of thy ſight*, ſtand not in this evil thing; *For he*

he doeth whatſoever pleaſeth him.

This doctrine of Allegiance is inforced by reaſons, that concern both the *inward* and the *outward*, both the *ſpiritual* and the *carnal* man; that if it work not upon us as called to the inheritance of another world, yet it may, as loving the inheritance of this. The Preacher ſets down both reaſons, The firſt concerns the *ſpiritual* man who looks after his conſcience, to him he pleads the *Oath of God*. The ſecond concerns the *carnal* man that looks after his intereſt, to him he alledgeth the power of Kings, *For he doeth whatſoever pleaſeth him*. And this is S. *Pauls* method after him, who writes the moſt demonſtratively of all the Apoſtles in all the doctrines of Chriſtianitie, yet in this doctrine doth he after a ſort ſtrive to go beyond himſelf: for in this he doth not onely uſe *demonſtrative* or convincing arguments taken from the nature of the *cauſe*, but alſo prevailing or *perſwading* arguments taken from the condition of the *Perſon*; this great Doctour in other doctrines thinketh it enough to uſe thoſe prooofs which we call *argumenta ad rem*, but in this he is moreover induſtrious to apply thoſe proofs, which we call

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argumenta ad hominem: not onely fit to prove the thing, but alſo fit to reprove and charm the man that gainſays it. In other documents of Chriſtianity he preacheth by *the demonſtration of the ſpirit*, 1 *Cor.* 2. 4. But in this, he uſeth another kinde of demonſtration, which we may call *A demonſtration of the fleſh*; for ſo he argues, *Rom.* 13. 4. *He is the miniſter of God to thee for good*; as if he had ſaid, If not for Gods ſake, yet for thine own ſake thou muſt be ſubject; if not for thy *Conſcience*, yet for thy *convenience*; if not for the good of thy ſoul, yet for the good of thy body, if not for thy everlaſting ſalvation, yet for thy temporal preſervation. Thus after the confounding arguments of *reſiſting Gods Ordinance*, and *receiving damnation*, to work upon the *Conſcience*; he brings his perſwading argument, [*He is for thine own good*] to work *upon the man: He is the miniſter of God to thee for good*: and the ſame method that he uſeth in his preaching, he uſeth alſo in his praying, 1 *Tim.* 2. 1, 2, *I exhort therefore that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks be made for all men, For Kings and for all that are in authoritie; that we may*

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lead a quiet and peaceable life in all godlineſs and honeſty: Nor are theſe very words, *In all godlineſs and honeſty*: an argument to work onely upon the *conſcience*, but alſo upon the *condition*, or the perſon of the man; who though he may caſt away the *practice*, yet is loth to caſt away the *repute* of godlineſs: for σεμνότης is honeſtie properly *Honeſta quædam morum gravitas, quæ reverentiam conciliat* ſaith Beza; ſo then, he that will be *godly*, or will be thought godly muſt zealouſly pray for Kings; he that will have the power of godlineſs in εὐσέβεια, or the form of godlineſs in σεμνότης, the reaſon will extend to both, for the one may relate to the inward Conſcience, the other may relate to the outward condition. So in my Text, after *the Oath of God*, an argument of *piety*, to work upon the *Conſcience*, here is, *a whatſoever pleaſeth him*, an argument of *power* to work upon the *condition*; *For he doeth whatſoever pleaſeth him*; "and there-
"fore *Iſacides* gives this gloſs upon the
"whole verſe, *Be not ſo haſty* or fooliſh,
"(as if thou wert *planet ſtruck*, for ſo the
"word ſignifies) as once to think thou
"canſt go out of his ſight, or flie to any
"place

"place where he hath not power to reach "thee, למקום שאינו שליט שם To a "place where he hath no dominion, שכבל "מקום הוא שריט For he hath power and "dominion in every place; (*Quis neſcit "longas Regibus eſſe manus?*) *And ſtand "not in an evil thing*, or an evil word, (for "'tis in Hebrew ברבר רע which ſignifies "both) that is, ſaith *Farchi*, Stand not "out in a conteſtation againſt him, for "if he hath a minde to revenge himſelf "upon thee, he hath power to do it: *For "where the word of a King is there is power*; "that is, ſaith the ſame Authour, for the "word of God bleſſed for ever, gives a "King power; and *who may ſay unto him, "What doeſt thou?* but this concerns the next grand doctrine of the Text, the doctrine of *Supremacy*, in the laſt verſe, *Where the word of a King is, there is power, and who may ſay unto him what doeſt thou?*

Which words may well ſet forth the doctrine of *Supremacy*, becauſe they contain in them the *definition* of the Supreme Power on earth, What it is; and the *diſpoſition* of it, Where it is: Firſt the definition of it, What it is; 'Tis ſuch a power

as hath no other above it. [*Who may ſay unto him, What doeſt thou?*] Secondly the diſpoſition of it, Where it is, It is in Kings: *Where the word of a King is there is power:* ſo then the *Supremacy* of a *King* conſiſts in theſe two things, *Firſt*, That there is all power with him; *Secondly*, That there is no Power above him.

Firſt, That there is all power with him; *Where the word of a King is, there is power*: power indefinitely, not ſome power, not half power, not this or that power, to ſhew, that *All power* is there: that is, All lawfull power, for power againſt law or without juſtice is meer impotencie; God can give no ſuch power, and 'tis he that gives the power in the Text: therefore we muſt ſay *All power*, it being ill to play the ſophiſters with mans, but worſe with Gods law: nor is it lawfull to diſtinguiſh, where the law diſtinguiſheth not, according to the known rule, *Ubi lex non diſtinguit, ibi non eſt diſtinguendum*: this ſophiſtrie firſt brought the worſhipping of Saints and Angels, nay of images into the Church; even by diſtinguiſhing where God did not diſtinguiſh: ſo did thoſe in the *ſecond of Nice* elude the Text, *Thou ſhalt worſhip the Lord*

Lord thy God, and him onely ſhalt thou ſerve, ſaying, Ἐπὶ τὸ λατρεύσῃς ἔθηκα τὸ Μόνῳ, ὑπὲρ τῆς προσκυνήσεως εἶπε. "He put this *Onely* upon λατρεία, not upon προσκύνησις, (ſince called δουλεία,) upon Religious and divine wor- "ſhip which is due to God himſelf, not up- "on an inferiour ſort of worſhip which we "may lawfully exhibit to Saints and An- "gels, and their images: *Concil. Nic. 2. Act.* "4.) "And again, The Scriptures do not "forbid us to worſhip images, but to wor- "ſhip them as God, προσκυνεῖν ὡς Θεὸν, *Conc. Nic. 2. Act.* 5. The ſame ſophiſtry is ſtill continued by ſome whoſe great learning is not a ſufficient authority to maintain their falſe Religion, in eluding not expounding the ſecond commandment, ſaying, *Thou ſhalt not make to thy ſelf any graven image, i. e.* not the image of *Venus, Jupiter, Bacchus*, or thoſe Heathen gods; but thou mayeſt make thee a graven image of *Chriſt*; or the Chriſtian Saints, or of the Angels, and worſhip them: juſt ſuch a conſequence and juſt ſuch divinitie will be here, if we will needs diſtinguiſh where God diſtinguiſheth not: he ſaith, *Where the word of a King is, there is power*, he diſtinguiſheth not what power; if we will needs ſay, yes,

there is *ſome* power, but not the *ſole* power; or ſome *Supreme* power, but not *all the Supreme power*, we ſhall make God in effect ſpeak & require contradictories in the ſame commandment, as the *Papiſts* in the ſecond, make him approve as well as forbid *Idolatry*, ſo we in the fifth ſhall make him allow as well as forbid *Rebellion*: for if there be but *ſome power* in the King, 'tis enough if there be but *ſome obedience* in the people: and if there be not a ſole *Supreme power* in the *King*, there muſt be another Supreme power beſides him, which may lawfully reſiſt him in his own Dominions; which is to frame a monſter in nature, *Duo prima in eodem ordine*, two firſts in the ſame rank and order, but much more is it to frame a hideous monſter in grace, making the ſame commandment require us to *obey*, and yet allow us to *reſiſt* the Higher powers, which is impoſſible to our humane reaſon, and much more to Gods divine Religion: wherefore we muſt ſay, that by power is here meant *All power*, which is to be confined onely by the Kings word, not his Subjects; by the place of his Dominion, not by his partners in it: *Where the Kings word is there is power*; his word

is

is not every where, no more is his power; but his word is where he hath right to command, and conſequently, there.

He hath alſo power to execute his commands: ſo that the words of the Text, *Where the word of a King is, there is power*, do naturally ſpeak thus much in effect, "All lawfull power (in his own Dominions) is ſo with him, as that no power can "be without him but by uſurpation, no "power againſt him, but by rebellion, no "power above him but by both: for all "lawfull power is with him, and therefore what power ſoever is without him, or againſt him, or above him, muſt needs be unlawfull, if it be *without him*, 'tis unlawfull by *Uſurpation*, becauſe it invades his right; if it be *againſt him*, 'tis unlawfull by *Rebellion*, becauſe it reſiſteth his *Authoritie*; if it be *above him*, 'tis unlawfull both by *Uſurpation* for invading, and by *Rebellion* for reſiſting: and therefore the Apoſtle, *Rom.* 13. 1. calleth him *powers* Ἐξουσίαι in the plural number, not one ſingle power but many powers, (and yet he ſpeaks of one ſingle Perſon, *He is the miniſter of God; he beareth the ſword*, and that ſingle Perſon a *King*, for 'tis ſuch a one

as receives tribute, v. 6) I ſay the Apoſtle calleth the *Supreme* or Sovereign power, Ἐξουσίαι, *Powers*, not onely plurally becauſe 'tis a *multiplied power*, or *many powers in one*, but alſo indefinitely, becauſe 'tis an unlimited power, *All power in one* unlimited, I ſay, in regard of any perſons appointed by God to limit it, though not in regard of laws; now what the law doth limit, not man but God doth limit; *Ariſtot. 3. Pol. 16.* doth make the Soveraignty of God and the laws all one, in that admirable Axiom of his, (the foundation of all Politicks, or of all good rule in them) ὁ μὲν ἓν τὸν Νοῦν κελεύων ἄρχειν, δοκεῖ κελεύειν ἄρχειν τὸν Θεὸν, καὶ τοὺς νόμους· ὁ δὲ ἄνθρωπον, προστίθησι τὸ Θηριῶδες. "He "that bids reaſon govern, bids God and "the laws govern, (he makes God and "the laws but one government) but he that "lets in a man, lets in a wilde beaſt: we let not in the man upon the laws when he is a King, (much leſs when he is a Subject) in ſaying he is *powers*, but we let in God upon the man; and therefore call him *powers* plurally, becauſe he is many powers, nay powers indefinitely, becauſe he is *All powers* in one perſon: whereas no one ſubordinate power may be called *powers*, without ſome

tation

limitation or qualification; but the Supreme power may be called ſo abſolutely, and *ſine additamento*; becauſe all powers are *originally* in him, and *derivatively* from him, (if not by mans (for ſome have lately queſtioned that) yet ſure by Gods law, 1 *Pet.* 2.13, 14. *Submit your ſelves to the King as Supreme, unto governours as unto them that are ſent by him*;) even as all motions are originally and virtually in the firſt Mover: the power of judging whether it be to make laws, or to repeal them, the power of puniſhing offenders againſt thoſe laws; or the power of the law, *i. e.* of peace, and the power of the ſword, *i. e.* of war, are his powers: and our Saviour Chriſt though he openly ſaid, *My kingdom is not of this world*, (which may ſhame them that under pretence of Chriſts kingdom, would engroſs *Supremacy* to their conſiſtories) yet did he at that very time as openly declare what was the power of the Kings of this world, ſaying, *If my kingdom were of this world, then would my ſervants fight that I ſhould not be delivered to the Jews*, S. *John* 18. 36. *Then would my ſervants fight*; not againſt me, but for me: go you that ſay and practiſe otherwiſe, and tell the Eternal

nal Truth, that he was miſtaken, and knew not the conſtitutions of your kingdom, (while indeed you know not the conſtitutions of his) But withall take heed that then you put not your kingdom out of this world, for the words are undeniable and irreſiſtable, *If my Kingdom were of this world, then would my ſervants fight that I ſhould not be delivered unto the Jews*: they would fight with their hands and with their hearts, when their hands fail them; fight with earth by ſtriving againſt men in battel; fight with heaven by ſtriving with God in prayer; and much more fight with hell, by ſtriving againſt devils, blackmouthed ſlanderers and back-biters, ſcorning their mammon, rather then their King ſhould be delivered to the Jews, to his malicious and bloud-thirſty enemies: whatever the Subject can lawfully do by his *hand*, or by his *head*, or by his *heart*, to defend the *King*; and bring his enemies to condign puniſhment, that is the Kings power, both for himſelf, and againſt his enemies: nor may we ſeek to pull this power from a *King*, no more then we may ſeek to pull a King from his throne; for if aſſiſtance be the ſervants duty, [*Then would*

would my ſervants fight that I ſhould not be delivered ſaith Chriſt, making it their duty ſo to do] 'Tis not poſſible but reſiſtance ſhould be his guilt; a dangerous guilt to himſelf, a ſcandalous guilt to his Religion, ſo ſaith S. *Paul*, 1 *Tim.* 6. 1 *Let as many ſervants as are under the yoke count their own maſters worthy of honour, that the name of God and his doctrine be not blaſphemed.*

What an unſufferable *impiety* doth poſſeſs thoſe men, who think God may ſecurely be blaſphemed by their Oaths; but what an unpardonable *impudence* hath bewitched thoſe, who think there is a greater blaſpheming of God in an haſty Oath, then in a ſtudied Rebellion? Thoſe tongues (will certainly and deſervedly) one day want a drop of water to cool them that are now *ſet on fire from hell*, cuſtomarily and impenitently to blaſpheme the God of heaven; but yet we muſt ſay, what we cannot but ſee, that God is and may be blaſphemed with the hand as well (or rather as ill) as with the tongue: 'tis not a *yea* and a *nay* in the mouth will keep us from being blaſphemers, if there be a rebellious ſword in our hands: the unruly

tongue and the unruly hand do both blaſpheme our God; and this text of S. *Paul* ſeems to make the unruly hand the greater blaſphemer; for that blaſphemes not onely the name of God, as the tongue doth, but alſo his doctrine; [*That the name of God and his doctrine be not blaſphemed.*] Is not our Religion the Doctrine of God? and how ſhall we dare to blaſpheme that our ſelves, or give others the cauſe of blaſpheming it? 'Tis not onely a falſe, but 'tis alſo a blaſphemous doctrine to ſay that a ſervant may *count his own maſter not worthy of all honour*; much more to ſay, that a Subject may diſhonour and reproach, nay diſobey and reſiſt his King: 'tis a doctrine not onely againſt the Law, but alſo the Goſpel, 'tis againſt the *wholſome words of our Lord Jeſus Chriſt*, v. 3. and none can preach or approve it, but men that are *Proud, doting upon queſtions, and ſtrifes of words, ſuppoſing that gain is godlineſs*, v. 4, 5. *and from ſuch we muſt turn away*: for 'tis eaſie from their converſation to judge of their condition, if that be the converſation of the godly which is there deſcribed by the Apoſtle, then are ſuch men in the ſtate of grace, and condition of godlineſs;

neſs; but if it be not, then in vain do they come with godlineſs in their mouthes, and with Rebellion (which is the greateſt ungodlineſs) in their hands and in their hearts: ſo that we may now anſwer the Preachers queſtion in my Text, *Who can ſay unto him, What doeſt thou?*

Even ſuch men as S. *Paul* here ſpeaks of, but no other, if they be aſhamed of owning the character, let them be aſhamed of anſwering the queſtion, and to ſhew to all the world, that this is the doctrine of all good Proteſtants, I will ſet it down at large as *Muſculus* (a learned proteſtant writer) hath delivered it upon the Pſalms; and I will bring my inſtance as *Job* doth his interpreter, but *One of a thouſand*: and that ſhall be upon the fourth Pſalm. "This "Pſalm (ſaith *Muſculus*) is of the ſame "argument with the former (though it "appear not by the Title or Inſcription) "& was made upon the ſame occaſion, *viz.* "King *Davids* being driven from *Jeruſa-* "*lem* (his royal City and Palace) by *Abſa-* "*lom* and his confederates accordingly, firſt "he makes ſupplication to God for mer- "cy, v. 1. then preſently falls expoſtula- "ting with his enemies, v. 2. [*O ye ſons of*

"*men*

" *men how long will ye blaſpheme mine ho-*
" *nour, and have ſuch pleaſure in vanity,*
" *and ſeek after leaſing?*] He expoſtulates
" not with בני אדם *filii hominis*, with the
" rout or meaner ſort, but with בני איש *filii*
" *viri*, with the Grandees, and chiefeſt of
" the people: *Capita populi alloquitur*,
" *Primates*, *Ductores*, (called by others
" *Ordines regni*) he calls out upon the
" chiefeſt or principal men, the Truſtees
" of the nation, and lays the rebellion to
" their charge, as indeed (ſaith he) they are
" generally the cauſes of all grand miſcar-
" riages in the people; wherefore it is ſaid,
" *Num.* 25. 4. Take all the heads of the
" people, and hang them up before the
" Lord; theſe (ſaith he) do moſt de-
" ſerve, but will leaſt endure to be repro-
" ved; *Non ferunt talem Eccleſiaſten qui*
" *delinquentes Magiſtratus corripiat*: The
" Miniſter may not be ſuffered to tell the
" Magiſtrate when he is a delinquent; and
" and indeed (ſaith he) few Miniſters are
" willing to take upon them that dange-
" rous part of their office; what therefore
" can be expected but that God ſhould
" ſend the Turk, or ſome ſuch extraordi-
" nary ſcourge (*You will think him a Prophet,*

" *ſider*

" *if you conſider how Germany hath been*
" *ſcourged*) to whip us with ſcorpions, ſince
" we regard not his other chaſtiſements?
" but however the Prophet *David*, for he
" ſaith this as a Prophet not as a King,
" in Gods, not in his own name) reproves
" theſe great ones in the firſt place, and
" his reproof conſiſts of two parts; firſt,
" that they *blaſphemed his honour*, that is,
" reviled his government, (which for Sub-
" jects to do to their Prince, is in the *Se-*
" *ptuagints* phraſe to be little better then
" Sots, ἵνα τι βασυνόρδιοι ſay they) Second-
" ly, that they did *love vanity and ſeek af-*
" *ter leaſing*, *Quòd res vanas & impoſsibi-*
" *les ſtudiosè tentabant*, that they laboured
" with might and main to compaſs that
" which was impoſſible, and conſequently
" laboured in vain: *Totius populi rebellio-*
" *nem vanitatem eſſe vidit ac mendacium*,
" They thought they could do great mat-
" ters by raiſing up the people againſt their
" King; but he looking upon his God
" with the eye of faith, and upon their
" actions with the eye of Religion, (which
" is a ſpiritual not a carnal eye, mea-
" ſuring the ſtrength of a party by their
" cauſe, not by their number) calls all

" their

"their contrivances againſt him but a lie "and vanity, a meer lie to deceive them, "and vanitie to deceive it ſelf.

"After his reproof, follows his inſtructi- "on, in the third and fourth verſes, "*Quòd non tam adversùs ſe quàm adversùs* "*Dominum rebellando inſurgunt*, That they "did not ſo much rebell or riſe up againſt "him, as againſt God who had choſen "him; which God was now his Protector "and would in due time be his avenger. "[*He will hear me*] *Comminatur adverſa-* "*riis, futurum ut nihil contra ſe efficiant,* "*quantumvis moliantur*; He tells his ad- "verſaries they ſhould never be able to "prevail; to throw him upon his knees "was the way to keep his crown upon his "head; for though they would not, yet God "would hear him: therefore they were beſt "retreat from their furious march againſt "him, and retire into their own conſcien- "ces, v. 4. *Stand in aw and ſin not*, or *Be* "*ye angry and ſin not*; (for ſo the *Septua-* "*gint* renders the words, and S. *Paul* juſti- "fies their tranſlation, *Eph.* 4. 26. by his "Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε) we may joyn "them together, *Stand in aw and ſin not*, "by being angry with your King, or be ye

"angry

" angry and ſin not; be ſo angry with him
" as not to ſin in your anger, not to pro-
" voke the King of Kings: *Commune with*
" *your own hearts*, not, comment upon
" his actions, much leſs pretend Religion
" for your rebellion, as if you could offer
" an acceptable ſacrifice to God, whiles
" your King lay bound upon the altar:
" therefore he ſaith, v. 5. *Offer the ſacrifice*
" *of righteouſneſs, nam omnino veriſimile eſt*
" *Davidem iniqua hîc illorum notare ſacri-*
" *ficia, dum hortatur ut ſacrificia juſtitiæ*
" *ſacrificent*, he doth ſeem to blame their
" ungodly ſacrifices, in that he calls upon
" them to offer the ſacrifice of righteouſ-
" neſs; and particularly intimates that ſa-
" crifice of *Abſalom*, of which it is ſaid,
" 2 *Sam.* 15. 12. *Quûmque immolaret victi-*
" *mas, facta eſt conſpiratio magna, Whiles*
" *they offered ſacrifices the conſpiracy waxed*
" *ſtrong*: Abſalom had pretended a *Vow*,
" a *Covenant* which he had made with
" God, v. 7. [*Abſalom ſaid unto the King,*
" *I pray thee let me go and pay my vow, which*
" *I have vowed unto the Lord in Hebron.*]
" but he intended nothing leſs then Reli-
" gion, onely to uſe that as a cloke for his
" rebellion to cover it; or as a colour to

" diſguiſe

"diſguiſe it: hence the people did at firſt "reſort to him, [*For it was in their ſimplicity, they knew not any thing*, v. 11.] onely *Achitophel* may well be ſuppposed to have been at firſt the grand contriver, becauſe he was all along the grand counſeller; and yet even he will not ſeem to come to the conſpiracie, but rather to the ſacrifice; becauſe forſooth he had been formerly one of *Davids* Counſellers: therefore he comes not till *Abſalom* ſends for him, and he ſends for him whiles he offers ſacrifices, v. 12. that the ſacrifice, not the conſpiracie, might be thought the reaſon of his coming: thus he could mock men, but he could not mock God, who takes from him that grace which he had abuſed to his pretences, not applied to his practices: though he came to this rebellion by *ſacrificing*, yet he went from it by hanging: his great wiſdom and policie which at firſt deceived others, at laſt deceived himſelf; which may teach us, That nothing can ſo ſoon deſtroy Religion, as to uſe it for a pretence of rebellion; a ſacrifice that is offered for a conſpiracie, will at laſt offer up the conſpiratours: *Achitophel* then put the halter about his neck to hang himſelf, when he put the ſacrifice upon his

his conſpiracie, to blaſpheme his God: but I may not deviate from the footſteps of my authour, who will needs follow *Abſalom* and his conſpiratours to the next Pſalm alſo; which (ſaith he) doth likewiſe concern the ſame argument, Pſalm 5. verſes 4, 5, 6. *For thou art a God that haſt no pleaſure in wickedneſs, neither ſhall any evil dwell with thee; ſuch as be fooliſh ſhall not ſtand in thy ſight, for thou hateſt all them that work vanity; Thou ſhalt deſtroy them that ſpeak leaſing, the Lord will abhor both the bloudthirſty and the deceitfull man: Notat autem his verſibus conjuratorum Abſalomi impietatem, inſipientiam, dolos & crudelitatem: impii erant erga Deum rebellando Uncto Dei; Inſipientes, quòd impoſsibilia, ſibique ipſis noxia tentabant; Doloſi ac mendaces quòd quum hactenus habiti fuerant miniſtri Regis, malitiosè contra eum conjurârunt; Crudeles, quòd necem Regi machinabantur:* ſo *Muſculus.* "In theſe verſes he ſets forth the *im-*
"*piety*, *folly*, *treachery* and *cruelty* of *Abſa-*
"*loms* conſpiratours: they were *impious*
"towards God for *rebelling* againſt the
"Lords Anointed; they were *fooliſh* and
"unwiſe in themſelves, for *attempting*
"*impoſsibilities*; they were *treacherous* and
"falſe

"falſe to the people, for *pretending* to be "*the Kings Miniſters*, when they were con-"ſpiratours: and they were *cruel* to the "King, for *complotting his death* and de-ſtruction: by which we may ſee, what it is in the judgement of Gods word, and thoſe Divines that follow it, to ſay *unto a King, What doeſt thou?* It is no leſs then to be guilty of *wickedneſs*, of *malice*, of *folly* of *leaſing*, of *vanity*, of *cruelty* and of *hypo-criſie*; and who they are that ſay it, even wicked, malicious, fooliſh, vain, lying, bloud-thirſty and deceitfull men; which brings me to diſcuſs the ſecond thing, wherein conſiſts a Kings *Supremacie*, which is this, that there is *no Power above him*: a violence there may be above him, a power there cannot be, for *Who can ſay unto him, What doeſt thou?*

Our Saviour Chriſt ſaith unto Pilate, *Thou couldeſt have no power at all againſt me, except it were given thee from above*, S. *John* 19. 11. If then Subjects have any power againſt or above their Sovereign, let them ſhew when and where, and how it is given them *from above*; for to ſay, 'tis given them by the people, is to ſay, 'tis given them *from below*; not from above: from

from below, as low as earth we are ſure, (for they are but *Flii terræ*, ſons of the earth) if not as low as hell: (and indeed this doctrine ſeems to have riſen from the bottomleſs pit, which is like to throw ſo many ſouls down headlong thither) but certainly not from *above*; for the *Doctrine which is from above*, is like the *wiſdome which is from thence, firſt pure, then peaceable, gentle and eaſie to be intreated, full of mercy and good fruits, without partiality or wrangling, without hypocriſie, Jam.* 3. 17. But this doctrine is altogether impure, unpeaceable, ungentle, hard to be intreated (*reſolves upon non-addreſſes*) 'tis void of mercy and all good fruits: never without very great partiality or wrangling, and greater hypocriſie; therefore it cannot be from above. The *doctrine* and *wiſdom from above*, ſaith *Per me Reges regnant*; *By me Kings reign*, *Prov.* 8. 25. which very Text *Pope Adrian* in his epiſtle *to Charles* the great of *France*, alledgeth to juſtifie that expreſſion of *Conſtantine* and *Irene* in their writings at the ſecond *Council* of *Nice*, *Per eum qui conregnat nobis Deus*; a ſtrange expreſſion of theirs, *By him who reigneth together with us*, that is, *God*; yet had it been more ſtrange,

if in ſtead of writing *God* their *Fellow-Sovereign*, they had writ *the people* ſo: but yet this expreſſion being juſtified by a Pope ſo many hundred years after Chriſt, may well perſwade a moderate Papiſt to turn Proteſtant, and confeſs, that the power of Kings depends not upon the Pope; however it muſt perſwade a modeſt Proteſtant not to turn Pagan, and profeſs, that the power of Kings depends upon the people; as the one tenent is Antichriſtian, ſo the other is unchriſtian; let thoſe men therefore be aſhamed, that in this, may learn of a Pope to be Proteſtants, and of Antichriſt to become Chriſtians.

King *David* after he had murdered *Uriah*, and with him queſtionleſs many more of his ſubjects, yet ſaith, *Againſt thee onely have I ſinned*, Pſal. 51.4. And that very Biſhop of *Millain*, which in the ſame caſe of murder did moſt ſharply reprove, and ſeverely repel the Emperour *Theodoſius* in his perſon, yet is moſt zealous from this ſame very text, to juſtifie him in his authority: Is it poſſible that a ſon ſhould have a lawful power to deſtroy his Father, a ſervant his Maſter, or a man his God? Did *Cham* onely *diſcover his fathers nakedneſs*? and

and was *he curſed* for ever? what then would God have done to him, if he had whipt his father, or if he had butchered him whiles he was naked? If *Cain* were a runagate for killing *Abel*, what would God have made him, had he killed *Adam?* I *have heard that power belongeth unto God*, Pſal. 62. 11. *but I have not heard that it belongs unto the people*, either to give or to take it away: And to ſhew that no ſubject can diſpoſe of *his Allegiance*, 'tis here grounded upon the *Supremacy*, that like as *this* is not of his making, ſo *that* cannot be at his diſpoſing; but as the *Supremacy* is grounded upon the power, ſo the *Allegiance* is grounded upon the oath of God; and ſince *Supremacy* of power in Kings, is grounded upon Gods power, there can be no ſupreme over them but only God. This was the Divinity of the Primitive Chriſtians, even before their Kings were Chriſtian, (and God forbid the Church of Chriſt ſhould ſo far act the part of a ſtep-mother, as to make them fare the worſe for being her ſons, to make them loſe their own Rights for defending hers; for it were to reproach Chriſt to make men loſers by Chriſtianity) Thus ſaith *Iren. lib. 5. adv. har.*

hær. c. 20. *Cujus enim Juſſu homines naſcuntur, hujus Juſſu & Reges conſtituuntur,* "By whoſe command men are brought in- "to the world, by his command are Kings "appointed to govern them when they "are there; and to govern them not onely in *temporals*, but alſo in *ſpirituals*, or elſe not to govern them, but onely a part of them, and that the worſt part, their bodies, whereas they are not men without their ſouls alſo. But becauſe this truth is ſtrongly oppoſed on both ſides, as well by the *Conſiſtory*, as by the *Conclave*, it is requiſite that we farther declare this ſecond Maxime concerning the Kings *Supremacy*, *That there is no power above him*, by theſe two enſuing concluſions;

Firſt, no *Power* but is inferiour to his in cauſes.

Secondly, no *Perſon* but is inferiour to him in power.

Firſt, no *Power* but is inferiour to his in *cauſes*, and that not onely in *civil* Cauſes, (which hath been hitherto aſſerted) but alſo in *Eccleſiaſtical*. Thus not *Aaron* but *Moſes* gave the commands concerning the exerciſe of Religion, from the firſt beginning of it: Thus *Joſhua*, not the *High*

prieſt,

prieſt, ſucceeded afterwards in the ſame charge; and the Judges again after him, or elſe one *Levites idolatry*, anothers *fornication*, would not have been uſhered in with a *Non erat Rex in Iſrael*, *In thoſe days there was no King in Iſrael* (to govern the Levites as well as others) *Judg.* 17.6. & 19.1. & afterwards, when Kings were eſtabliſhed under that Title, as *Supreme* in power, over *Iſrael*: 'tis plain that *David* and *Solomon*, *Joſiah* and *Hezekiah*, did both order Religion in its exerciſe, and reform it from corruptions: ſo that 'tis the peculiar commendation of good Kings in the text, that *they did deſtroy idolatry*, and the reproach of wicked Kings, that *They did ſet it up*; and though we finde the people often reproved for worſhipping, yet we never finde them once reproved for not deſtroying the *calves of Bethel*, or any other idol: ſo that were there no prohibition in the Text againſt a popular reformation to conclude it ſinfull for want of obedience, yet, ſince there is no precept nor example for it, none that will not throw away both juſtice & modeſtie, can pretend it to be a work of Religion and righteouſneſs, unleſs there be a Religion and Righteouſneſs without, or

(to ſpeak more plainly and more truly, both togerher) againſt the Text. And as it was before Chriſts time, ſo ever ſince, (till of late years) there was the ſame *Supreme* in Church and Commonwealth, where the Commonwealth was Chriſtian: according to that golden rule of *Theodoſius* (in the Acts of the firſt *Epheſine Council, ſacrâ ad Cyrillum,*) Τὰς Ἐκκλησίας ἴσθι ἐν τῷ Βασιλείαν ἡνῶσθαι, "You muſt know that the "Church and the Commonwealth are ſo "knit together, that both do make but "one body; and therefore can admit but "one head: and when the *Donatiſts* in S. *Auguſtines* time thought much that the Civil magiſtrate ſhould interpoſe in matters of Religion, the good Father, (*Epiſt.* 50.) alledgeth the text againſt them, *Pſal.* 2. 10, 11. *Be wiſe now therefore O ye Kings, ſerve the Lord with fear*, and gives this gloſs upon it: *Aliter Rex Domino ſervit quia homo eſt, Aliter quia etiam & Rex eſt: Quia homo eſt ei ſervit vivendo fideliter; quia verò etiam Rex eſt ſervit, leges juſta præcipientes, & contraria prohibentes convenienti vigore ſanciendo; ſic ſervivit Hezekias, lucos & templa idolorum, & excelſa deſtruendo, &c.* "A King ſerves God "other-

" otherwiſe as he is a man, and otherwiſe " as he is a King; as a man he ſerves him " by living faithfully; but as a King he " ſerves him by making and executing pi- " ous laws to propagate and defend his ſer- " vice; ſo did *Hezekias*, ſo did *Joſias* ſerve " him; nay ſo did the King of *Nine-* " *veh* ſerve him, in commanding a faſt up- " on *Jonahs* preaching; ſo did *Darius* ſerve " him, in allowing *Daniel* to break the " image, and caſting his enemies into the " lions den; ſo did *Nabuchodonoſor* ſerve " him, forbidding his ſubjects to blaſpheme his Name: *In hoc ergo ſerviunt Reges Do-* *mino in quantum ſunt Reges, quum ea fa-* *ciunt ad ſerviendum illi quæ non poſſunt* *facere niſi Reges.* „ Then do Kings ſerve " God as Kings, when they do thoſe things " for his ſervice which none can lawfully do " but Kings: " This (ſaith he) could not " be in the Apoſtles times, when *the Kings* " *of the earth did ſtand up, and the rulers* " *take counſel together againſt the Lord and* " *his Chriſt*; but now that text is fulfil- led, *all the Kings of the earth ſhall worſhip* *him*, *Quis mente ſobrius Regibus dicit*, *nolite curare in regno veſtro*, *&c.* " Who " but a mad man will ſay to Kings, Do

"not you look after the Church, what is "it to you, whether the people be Religi- "ous or ſacrilegious? and again, *Epiſt.* 48. he anſwers the ſame objection concerning the Apoſtles times, and ſince their times till ſome late centuries of years; "'Tis "moſt evident, that Chriſtian Kings and "Emperours did call all the general coun- "cils, confirm their canons, and order "the chief matters of Religion; *Euſebius* goes ſo far as to ſay that holidays were appointed by the Emperour *Conſtantine*, (*Euſeb. de vita Conſt. lib.* 4. and that him- ſelf did once ſay to the Biſhops, when he had invited them to a feaſt, Ἀλλ' ὑμεῖς μὲν τῶν εἴσω τῆς Ἐκκλησίας, Ἐγὼ δὲ τῶν Ἐκτὸς ὑπὸ Θεοῦ καθεστα- μένος Ἐπίσκοπος, "You are appointed Bi- "ſhops, or Overſeers of Gods ſervice within "the Church, but without the Church "God hath appointed me to be a Biſhop; "you muſt perform the Divine Service, "but I muſt ſee it performed.

The like is evident concerning all the ancient Councils.

The firſt general Council was called by *Conſtantine*, and he gives this reaſon for it, becauſe it much concerned him to ſee that truth and peace (ὁμογνώμων εὐσέβεια) ſhould be preſerved in the Church. The

The ſecond was called by *Theodoſius* the firſt, and the Fathers of that Council in their Προσφωνητικὸν to the Emperour, do firſt make this profeſſion, that they were gathered together by his writ, [Συνελθόντες κατὰ τὸ Γράμμα τῆς Σῆς Εὐσεβείας] and then make this petition, that their decrees might be confirmed by his authority: [Ἐπικυρωθῆναι τῆς Συνόδου τὴν ψῆφον.]

The third, by *Theodoſius* the ſecond, and *Valentinian*; The Monks petition them, not to neglect the Church of God adulterated by Hereticks, [μοιχεύο θέλω παρὰ τῶν αἱρετικῶν] but to call a Council to ſuppreſs them: and the Council it ſelf profeſſeth they were gathered together by the Emperours Edict [ἡ Ἁγία Σύνοδος, ἡ χάριτι Θεοῦ κατὰ τὸ Θέσπισμα τῶν Εὐσεβεστάτων, φιλοχρίστων, καὶ Θεοφιλεστάτων Βασιλέων συγκροτηθεῖσα] calling them for their pains, *Moſt Relgious Emperours, Lovers of Chriſt and beloved of God*; (*Democratical* frenſie had not yet ſo poiſoned Religion, as to teach Church-men to ſpeak irreverently of Kings, much leſs to act diſobediently againſt them) and Pope *Celeſtine* in his Epiſtle to *Theodoſius* tells him plainly, *Major vobis fidei cauſa debet eſſe quàm regni; ampliúsque pro pace Eccleſiarum clementia*

mentia veſtra debet eſſe ſollicita, quàm pro omnium ſecuritate terrarum. You ought, (tis not courteſie, but duty) "You ought (ſaith "he) to ſet a higher eſtimation upon your "faith, then upon your Crown; and to be "more ſollicitous for the peace of the Church, then for the peace of your kingdom; and he gives an irreſiſtible reaſon for this undeniable truth, *Pro veſtri enim imperii ſalute geritur, quicquid pro quiete Eccleſiæ vel ſanctæ Religionis reverentiâ laboratur*; "for the ſame conſultations which "eſtabliſh peace and purity in the Church, "do eſtabliſh peace and ſafetie in the Com-"monwealth

The fourth general Council was called by the Emperour *Martian*, [Κατὰ κέλευσιν θειοτάτου Δεσπότου Μαρκιανοῦ] are the words of the Fathers in the *ſecond Action*; and in the *ſixth Action*, they call him plainly a *Defender of the Faith*, a new *Conſtantine*, a new *David*, nay a new *Paul* too. [Μαρκιανῷ νέῳ Κωνσταντίνῳ, νέῳ Παύλῳ, νέῳ Δαβίδ. τὰ ἔπη τοῦ Δαβὶδ τῷ Βασιλεῖ· τὸν φύλακα τῆς πίστεως ὁ Θεὸς φυλάξαι] They thought a Religious King in ſome ſort equal to an Apoſtle, though not for preaching the Goſpel, yet for propagating it; much like unto that gloſs of *Aben-*

Aben-Ezra, upon *Lam.* 2. 6. *The Priest is to teach the law, and the King is to defend the law*, ולשניהם נתן תורה and the law is committed to them both.

The fifth general Council was called by *Justinian*, and the Bishops with one acclamation say unto him, *Zizania tu ejecisti, Ecclesias tu emendâsti*, (*in collat.* 4. *ad finem*) "'tis you have thrown out the tares, "'tis you have reformed the Church; and himself in his form sent to the Council to be read before they opened the Synod, saith, "he called this Council as his "Predecessours had the other before him; "*Constantine* that of *Nice*; *Theodosius* the "first, that of *Constantinople*; *Theodosius* the "second, that of *Ephesus*; and *Martian*, "that of *Chalcedon*; and saith, that *Con-* "*stantine*, *Theodosius* and *Martian*, did ve- "ry much assist the Bishops in their se- "veral Councils for the recovering either "of the veritie, or unitie of the Church.

The sixth general Council was called by *Constantinus Pogonatus*: his own Edict directed to Pope *Domnus*, (but by reason of his decease delivered to *Agatho*) professeth as much; wherein he requires him to send some of his Church, (not onely

Παραπέμπομεν, but Κελεύομεν) and gives this reaſon why he requires it, (ὡρίσαμεν φυλάττειν ἣν παρελάβομεν, Ἀγίαν καὶ Ἀμώμητον, Πίστιν) "We "were ordained and appointed (of God) "to preſerve the faith holy and incorrupt "as we received it; the Pope will now tell the Emperour ſo, *ſed non fuit ſic ab initio*, from the beginning it was not thus; no nor in many hundreds of years after; and in the *ſixteenth Action* of this Council, the acclamations of the Biſhops to the Emperour at firſt calling him "Another *Con-* "*ſtantine*, another *Martian*, another *Theo-* "*doſius*, another *Juſtinian*, are a proof beyond exception (for no Hiſtory is ſo irrefragable as the Acts of a Council) that thoſe Emperours had called the forementioned Councils; and the petitions at laſt of the ſame Biſhops; praying for him as the *Defender* of the *Orthodox Religion*, as the *bulwark of the Church*, and as the *Defender of the Faith*, cannot but aſſure us that they thought it the Emperours duty to call thoſe Councils, becauſe they thought them bound to defend the Faith, and to protect the Church: [Τὲ φύλακος τῆς Ὀρθοδοξίας πολλὰ τὰ ἔτη· τὸ Σπείγμα τῶν Ἐκκλησιῶν Κύειε φύλαξον· τὴν φύλακα τῆς πίστεως Κύειε περίπωσον.] You ſee the title

title of *Defender of the Faith* to a King, is of much greater antiquity then our *Henry the eight*, as well as the reaſon of it: and ſo many ſeveral laws in the *Code* and in the *Novels* of the Catholick Faith, of the Sacraments, of Churches, of Biſhops, of Synods, of Hereticks, will be an evidence to the worlds end of the *Supremacy of Kings in cauſes Eccleſiaſtical*, no leſs then thoſe other titles in the *inſtitutes* and *digeſts* that concern liberty and property, and the affairs of this world, will be an invincible evidence of their *Supremacy* in *civil cauſes*.

But I may not inſiſt longer upon this Argument, ſuch kinde of quotations being fitter for the ſchool then for the pulpit; I will onely add this one more from Pope *Adrian's* own mouth, *to Charles the Great* of *France*; whom he calls *Spiritualem Compatrem*, that is, either his *Spirtual Godfather*, for his patronage and care over his Perſon; or, his *Fellow-Father* in ſpirituals, for his jurisdiction and government over the Church; and he labours to give him ſuch punctual ſatisfaction in all particulars concerning the ſecond *Nicene Council*; as if he feared that of *Franckford* called by

by *Charles*, would (as indeed it did) overballance that of *Nice* procured by himſelf, no leſs in truth, then it did in authority: but we think his *Compater* to his Lord and Maſter a little too high, though his Succeſſours will not ſtoop ſo low: for as we allow the *Supreme* no ſuperiour, ſo we muſt allow him no equal, which is my ſecond concluſion;

No perſon but is inferiour to him in power: as no power but is inferiour to his in cauſes, whether *Eccleſiaſtical* or *Civil*, ſo no perſon or perſons whether Eccleſiaſtical or Civil, but is and are inferiour to him in power: we underſtand not that *Singulis major & Univerſis minor*; or if we underſtand it, think, that *Omnis anima* ſpeaks as well *Univerſis* as *Singulis*, and therefore not onely one and one by himſelf, but alſo one and all Subjects together, all are inferiour to their Sovereign, becauſe they are all bound to ſubmit unto him: *Let every ſoul be ſubject to the higher powers*, *Rom.* 13. 1. Their convening together doth as much take off their ſouls, as it doth their ſubjection; ὑποτασσέσθω and ἀντιτασσέσθω can never agree, but the ὑποτασσέσθω is joyned with the *univerſis* in the text. [Πᾶσα ψυχὴ ὑποτασ-

ὑποτασσέσθω] therefore of them alſo no leſs then of ſingle perſons muſt the ἀνυποτάκτους in the next verſe be neceſſarily underſtood: *Whoſoever* reſiſteth, or *How many ſoever* reſiſt, both alike are comprehended in [*They that reſiſt,*] and [*they ſhall receive to themſelves damnation.*] The word here uſed ὑποτασσέσθω, *ſubordinetur*; let every ſoul be *ſubordinate*, a word that more particularly points at the *Ordines regni* in the very ſignification of it, becauſe they can never want power to make reſiſtance, and ſeldom want chaplains that encourage them to make it; but *Ordines ſunt ordinandi* and *ſubordinandi*, or elſe *Ordines* will be *Confuſiones*; "Orders muſt be ordered and ſub-"ordinate, or though called States yet "will be Ruines, though called Orders "will turn Confuſions, both of the text and "of the kingdom: and certainly the reaſons alledged by S. *Paul* as equally concern *Ordines regni* as other ſubjects, and thoſe as well all, as ſome, *Univerſos* as well as *Singulos*.

Firſt, *Gods ordinance*, which may no more be rejected by all, then by ſome, by all together then by ſingle perſons in particular.

Secondly,

Secondly, *Damnation*, which may be incurred by all, as well as by ſome; by a *Parliament*, as well as by *Private Gentlemen*. 'Tis true, the King may not be ſo great a terrour to all as to ſome; becauſe all joyning together may not be afraid of his power; What then? yet I hope all have *conſciences* as well as ſome; and though happily it may not be ſaid of the *all*, of the whole kingdom, *Ye muſt needs be ſubject for wrath*, becauſe all ſubjects holding together need not fear their Kings wrath; yet it may and muſt be ſaid of them *all*, *Ye muſt needs be ſubject for Conſcience ſake* (as 'tis in the firſt verſe) For be they never ſo many that combine together, that will give no ſatisfaction to the Conſcience, in regard of it ſelf, nor releaſe in regard of God: and yet even this very objection is ſufficiently anſwered in the verſe before, in that he is ſaid, To *bear the ſword as the Miniſter of God*, and therefore, *Not to bear the ſword in vain*: For though happily, (or rather unhappily) in regard of his Perſon, he may bear the ſword in vain, and periſh under it, yet in regard of his office, he cannot; for ſo he is *the Miniſter of God*, and conſequently

a *re-*

a revenger of wrath, that cannot fail of his revenge, Μακαίρας ἔλαβε τὴν ἐξουσίαν, οὐκ ἀλλαχόθεν δὲ πόθεν ἀλλ' ἐκ Θεοῦ εἰς ἐκδίκησιν, ſaith *Epiph. Hær.* 40. *adverſus Archontichos*, He hath from God the right of the ſword, (not from any other) and he hath it for revenge. Would to God thoſe men who follow theſe Hereticks in multiplying powers and principalities, though not in heaven, yet in earth, (and in ſome other things too; for theſe *Archontici* did abhor baptiſm, and ſlight the Communion, Ἀναθεματίζουσι τὸ λουτρὸν, τήν τε τῶν Μυστηρίων μετοχὴν καὶ Ἀγαθότητα ἀθετοῦσι, *Epiph. ibid.*) I ſay, would thoſe men who follow theſe Hereticks in this groſs opinion, would likewiſe ſeriouſly go along with this learned Father in his ſolid confutation, there would never again be any cavilling diſputes upon the 13 to the *Romans*. His confutation in brief, is this; "You *Archontici* think by "multiplying powers in heaven, to over-"throw the dominion and power of one "God, but indeed you rather eſtabliſh it: "For if in earth there may be ſo many "principalities and powers in one king-"dom, all ſubject, not repugnant to one "King, then much more ſo in heaven,

"καὶ γὰρ ἐπὶ τῆς γῆς καθ' ἑκάστην Βασιλείαν πολλαὶ Ἀρ-
"χαὶ, ἀλλὰ ὑπὸ ἕνα Βασιλέα, In every king-
"dom upon earth there are many principa-
"lities, but they are all under one King:
Nothing can be more plainly spoken to
set up *Ordines Regni*, powers and princi-
palities in kingdoms, and yet not to set
them up against, much less above their
King. And this may serve to prove, That
no person or persons *Civil*, but is and are
inferiour to him in power: It now remains
that we prove the same of the *Ecclesiasti-
cal*: And we must still have recourse to
St *Pauls Every soul*, Rom. 13. 1. where St
Chrysostoms gloss is most irrefragable,
ὅτι δὲ Πᾶσι, &c. "'tis manifest that he re-
"quires this subjection of all, not onely
"secular men, (whom he calls Βιωτικοὺς, as
"looking chiefly after the affairs of this
"life) but also spiritual men, Priests and
"Monks, because he saith, *Every soul*;
"though you be an *Apostle*, or an *Evan-
"gelist*, or a *Prophet*, or whatever else,
"you must needs be subject, οὐδὲ γὰρ ἀνατρέ-
"πει τὴν εὐσέβειαν ἡ ὑποταγὴ, for subjection
"doth in no kind impair Religion, so
"St *Chrysostome*. Subjection doth not
impair Religion, and why then should Re-
ligion

ligion ſeek to impair ſubjection, and that not onely in *Babylon*, but alſo in *Jeruſalem*; unleſs this impairing of ſubjection hath made it lately become *Babylon*. Moſt admirable is that publick and open profeſſion of all the Fathers in the fourth *Council of Conſtantinople*, (being the eight general in account) to their Emperour *Baſilius*, in the *ninth Action*, Ἐυ ἴσμεν Αυτοκράτορ, ὅτι εἰσὶ παρὰ τῇ Σῇ ἐξουσίᾳ Ἀρχιεποίμενες καὶ Πρέσβεις, καὶ Ἡγούμενοι, Κληρικοὶ καὶ Ἄζυγες, καὶ τούτων Ἔξαρχος Συ. "We "know very well, O Emperour, "that there are *Arch-Prelates* and *Pre-* "*lates*, and *Abbots*, and *Prieſts*, and *Monks* "in your Dominions, and that you are "the *Prince* and *Preſident*, or Govern- "our of *them all*: but becauſe theſe teſtimonies of the Greek Church, may be thought of leſs validitie in this caſe, which concerns the pretended *Supremacie* of the Church, we will add a teſtimony of their own writers, and that ſhall be Saint *Bernards*, (which if true concerning the *Arch-Biſhops* exemption from Papal, much more true concerning his or the Popes exemption from *Regal* power; for that is the power a-

lone that bears the ſword, of which the Apoſtle ſpeaks, *Rom.* 13. 4.) *Si quis tentat excipere, conatur decipere (Epiſt.* 42. *ad Archiepiſc. Senon.)* "He that upon "the Apoſtles words will come with "an *exception*, muſt come with a *de-*"*ception.* Nay more then their own writers, a teſtimony of their own Popes, *Nec animam Papæ excipit*, he excepts not ſo much as the ſoul of the Pope, ſaith *Æneas Silvius*, who was himſelf a Pope: *(in geſtis Concil. Baſil.)* A Pope indeed, but ſo a Pope, that he may well ſhame not onely *Papiſts*, but alſo *Proteſtants*; as ſome of their late principles and practices have been; for never ſince Chriſts time was ſuch a notorious ſcandal given to the Church of Chriſt by Church-men; as hath been of late by ſome who would be thought the beſt of Proteſtants, but in this have ſhewed themſelves the worſt of Chriſtians: that a whole Company of Divines ſhould ſo forget, if not renounce the *Supremacie* and *Allegiance* due to their King (for which he had the Oath of God, and their own multiplied oaths) as to conſult of Religion in his Dominions

nions without his conſent, to change that Religion without his authority, and as much (as in them lay) to force him to change it againſt his Conſcience!

O Dear Jeſu, blot this ſin out of the monuments of mens memories, that it be not our laſting ſhame here; and out of the Book of Gods remembrance, that it be not their everlaſting confuſion hereafter. Amen.

Θέλετε ἵνα παραδώσωμεν τὸ δόγμα ὑμῶν; Ἐγὼ θέλομαι ἀποθανεῖν, ἢ Λατινίσαι ποτέ, (ait *Doſitheus Græcus, Concil. Flor. ſeſſ.* 25. *Addit Eccleſia Anglicana*) ἢ Σκωτίσαι will ye, that we betray our Divinity (the Doctrine of our Church?) I will rather die, then either *Latinize* or *Scotize.*

TRINITY COLLEGE CAMBRIDGE

FINIS.

Errata; prior numerus *paginam*, alter *lineam* notat.

PAg. 33. l. 8. *leg.* the. *ibid.* 13. errours. 40, 9. *del.* or. 55, 22. the. 109, 9. *usum Sarum* 20, 19. בי׳אים 155, 7. imperfect. 159, 5. *admirabiles amores.* 285, 2. breasts. 310. 19. *salvatur* 335, 27. man. 338, 3. χαιρόυσιοι. 387, 1. pro *word* leg. *which.* 391, 10. πανλοκρατως. 397, 19. leg. *in* an high.